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JAIMINISUTRAS

*English Translation with Full Notes and Original Texts in
Devanagari and Transliteration*

By
BANGALORE SURYANARAIN RAO

Revised and Annotated by
BANGALORE VENKATA RAMAN
Editor, THE ASTROLOGICAL MAGAZINE



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CONTENTS

	PAGES
Preliminary Observations :	
Geneology of Maharis̄is by Vedavyasa-- The intellectual development of Maharis̄is by Yoga—Literature in Sanskrit—Definition of Sutra—Difficulties in Translation—Perfect Development of Sanskrit--Maharishi Jaimini.	
Adhyaya 1, Pada 1—(Chapter 1, Part 1)	1—40
Meanings of Astrological terms defined— Aspects of Planets and Zodiacal Signs— Differences of Principles in Astrology and their reconciliation.—Necessity for a study of general and special principles—Pneumo- nics in Sanskrit Mathematics—Bad influences and their counteraction—Atmakaraka or Lord of Soul, Kalatrakaraka or Lord of wife, Naisargikakaraka or Permanent Lord— Lordships for Rahu and Kethu—Results of Atmakaraka, Amatyakaraka or Lord of minister, Bhratrukaraka or Lord of brother, Matrukaraka or Lord of mother, Putra- karaka or Lord of son, Gnatikaraka or Lord of cousins and Darakaraka or Lord of wife —Signification of Planets, Rasi, Rasi Dasas or Periods of Signs and their results—Arudha or Pada Lagna, Varnada Lagna, Ghatika Lagna, Bhava Lagna, Chandra Lagna, Hora Lagna and their uses.	

Adhyaya 1, Pada 2—(Chapter 1, Part 2) 41—87

Atmakaraka in different Navamsas—Planets with Atmakaraka—Gulikakala or Time of the Son of Saturn—Lordships of Planets over different times in a day—Hora Drekkana, Navamsa, Dwadasamsa and the Thrimisamsa explained as per Varahamihira—Planets aspecting Atmakaraka Navamsa in Gulikakala—Effects of Planets in various houses from Karakamsas and their significations—Kemadruma Yoga.

Adhyaya 1, Pada 3—(Chapter 1, Part 3) 87—106

Planets in various houses from Pada Lagna and their results—Uchcha—Graha Samanya - Combinations for Royalty and Poverty.

Adhyaya 1, Pada 4—(Chapter 1, Part 4) 106—126

Upapada Lagna and its results—Combinations for various diseases—Children—Death of brothers, sisters—Dumbness, stammering, complexion, religious tendencies, adultery, leadership in community—33 crores of Devatas—Nigraha and Anugraha forms—Mahamantras or good Vedic Secrets—Kshudra Mantras or evil incantation.

Adhyaya 2, Pada 1—(Chapter 2, Part 1) 126—156

Determination of Longevity—Combinations for Long, Middle and Short lives—Reconciliation of different systems of Longevity—Karakayogas --Kakshya, Hrasa or reduction

or degradation—Kakshya Vriddhi or increase—Dwara Rasi, Dwarabahya Rasi and Pakabhoga Rasis explained—Increase of Life and averting death—Viparitas or Perverts in meaning—Karakayogas and Kartariyogas detailed—Three kinds of Longevities—Alpayu, Madhyayu and Purnayu—Explanation and results of Rudra, Maheswara and Brahma Rasis—Different kinds of Yogas.

Adhyaya 2, Pada 2—(Chapter 2, Part 2) 156—169

Planets causing Death of Mother and Father in Shoola Dasas—Combinations for deaths due to the displeasure of Governments—Different kinds of diseases—Bites of insects and venereal complaints.

Adhyaya 2, Pada 3—(Chapter 2, Part 3) 170—180

Sthira Dasas, Navamsa Dasas and Prana Dasas detailed—Combinations for deaths of uncles, cousins and other relations in Shoola Dasas—Explanation of Shoola Dasas or periods.

Adhyaya 2, Pada 4—(Chapter 2, Part 4) 180—197

Bhoga Rasis, Bhoga Dasas and Paka Dasas—Combinations for Imprisonments and Deaths in Purusha and Stri Rasis—Yogardha Dasa, Drigdasa and Trikona Dasa.

A short sketch of Prof. B. Suryanarain Rao's life.

FOREWORD

By BANGALORE VENKATA RAMAN

Editor, THE ASTROLOGICAL MAGAZINE

I have the pleasure to present herewith the fifth and revised edition of the English Translation of the first two Adhyayas of JAIMINISUTRAS by my revered grandfather late Professor B. Suryanarain Rao.

Jaimini is held in very great esteem throughout India not only for his philosophical aphorisms but for his astrological writings also.

JAIMINISUTRAS as presented in these pages deals with a system of astrology that has no parallel in the existing methods. The Sutras are hard nuts to crack and Professor Rao has tried his utmost to explain the aphorisms as clearly and convincingly as possible.

I have not meddled with either the translation or the notes as given by Prof. Rao for fear of affecting the sense. I have however added my own remarks by way of annotations wherever I felt that an aphorism or aphorisms required further elucidation.

Professor Rao is the only scholar in India to have attempted an English Translation of Jaimini. Therefore the cultured public should feel grateful to him for having enabled them to have access to a system of astrological literature which is unique in its own way. My own publication **STUDIES IN JAIMINI ASTROLOGY** deals with the Jaimini system in an exhaustive manner with examples.

The Translation herewith presented has been thoroughly revised by me and it is hoped readers will be highly benefited by a careful study of his book.

B. V. RAMAN

P R E F A C E

The best Indian sciences, religion, philosophy, dramas, literature, politics and epics are the productions of the Maharishis. These are intellectual giants like the Himalayan Mountains and all others in the world are pygmies before them. The *why* of this may not be known to us, but the facts are there. Works, therefore, from the brains of the Maharishis stand unrivalled and they are colossal in nature. Maharishi Jaimini is a great intellect and his sutras are very valuable. I make no apology to introduce them to the public in the simplest, English garb. The sutras will and have to speak for themselves. They are more than *five thousand years* old and valuable to command attention and respect from all classes of readers, Indian or Foreign. Those which have stood brilliantly for 5 or 10 thousand years without losing their brilliancy are real intellectual gems which everybody should covet to possess. These *five thousand years*, instead of diminishing their lustre, have added further brilliancy to the sutras. The commentators have done invaluable service and all their extensive interpretations and clear arguments cannot be incorporated or embodied in short notes of mine. If they are to be assimilated into the real explanations of the sutras, the bulk of the present volume would increase by ten-fold and cause tremendous discouragement to the students who would like to pursue the easiest way, and learn something of Jaimini sutras, which have been sealed letters to the English knowing public. Even the great Sanskrit scholars

find the sutras hard nuts to crack and often they give them up for want of patience, devotion and technical difficulties in the way. I have been only a student in Astrology and kindred sciences, although I have had 55 years of study and practice. Astrology is a grand ocean, containing four hundred thousand stanzas or verses, and requires certainly centuries for its grasp and comprehension. After all our brains can take in only a few stanzas from the extensive literature, but for brilliant intellects, a knowledge of the few fundamental principles will enable them to grasp the sciences and make good progress in the course of a few years I have done my best in this English Translation, and I leave the readers to judge of my honest labours in propounding sutraic principles. Within my humble knowledge none of our learned scholars seem to have taken the trouble, or made attempts to translate these aphorisms of Maharishi Jaimini and I am proud to say I am the first in the field of translation to have undertaken this difficult task. Constructive criticisms are always welcome and I shall be grateful to them who offer such observations. Destructive criticisms must be treated with supreme contempt. One who is not an adept in a subject will be a sorry critic. He can be left alone.

B. SURYANARAIN RAO.

INTRODUCTION

An *Introduction* to the valuable JAIMINISUTRAS will be an uncalled for luxury. The profundity and brevity of these sutras have called forth the highest admiration from all readers during the last *fifty* centuries. My pen is too humble to do them justice or bring their majesty before the public in that dignified form in which the original sutras stand in Sanskrit. They eloquently speak for their intrinsic value. To frame short sutras with comprehensive meanings is not given to ordinary mortals. Maharishis of Aryavartha alone have framed *sutras*. None else could do them. No one has done them in the world. It requires not only the command over the Sanskrit language but it also requires consummate scholarship in the Science of Astrology and kindred subject to frame sutras. The readers should particularly remember that *Jyotisha* in Sanskrit means light and the sense which sees and feels the light. It is the clear vision of the Vedas. Of the Vedic *shadangas* this is the most important. Without the help of *Jyotisha*, Vedas would be blind. We want clear *Light* over all our events, past, present, and the most desirable future. What other sciences can pretend or have pretended to do this service for mankind? From where and from what previous states of existence have we come? What will be our success and failures in the present state and where are we going to live after the separation of *Jeeva* from the *Deha* or the Life from the physical structure? What are our thoughts, deeds and aspirations in

this life, and how far do we succeed in our aims and in what manner can we do so? Do the planets influence us and are we directed under their command? If not, what have they to do with us? How do they exercise their influences over us? and how can we correctly calculate them and guide our destinies in their light, averting evils and enhancing good. Who are the most famous writers on Astrology, and what are their pretensions? Are there any other sciences which can help us in these directions?

All these and many more pertinent and relevant questions are asked, both by believers and non-believers of this science. Such questions are no doubt very important and are to the point. I am proud to say that almost all such relevant or irrelevant questions on Astrology and remedies prescribed by Astrology and Dharmasastras, have been clearly and convincingly answered by me in my *Introduction to the Study of Astrology in the Light of Modern Sciences*. The Introduction extends over 78 pages of closely printed matter and I must refer my readers to that for fuller details and information. JAIMINISUTRAS have not been translated into English by anybody in India, so far as my knowledge goes. Neither is it so very easy to translate sutras into proper English. The meaning of a small sutra, sometimes may be developed into stout printed volume. English language is incapable of framing sutras and much less for their being translated into concise and short sentences. In its present form and construction the English language is quite unfit for framing sutras. These sutras are profound, scholarly and unique in their composition and defy all competition. They comprehend a vast amount of knowledge in the shortest forms possible and have been framed graciously by Maharishi Jaimini, for the

benefit of the world. He openly says so. In the end of these sutras the author remarks that all that he has written is quite true, as these truths have been propounded by the still earlier Maharishis, Pitamaha or Brahma, Vyasa, Parasara, Vasishta, Garga, Bhrigu, Surya, Chandra, Brihaspathi, Sukra, Marichi, Palaha, Pulisa, Maya and other eminent scientists. The treatment of the different Bhavas, Rasis and Planets will be found a little confusing in the beginning but with some patience, diligence and practice the peculiarities of his system readily yield themselves to our comprehension and enable us to read the full horoscopes in the light in which Jaimini has explained them for our benefit. He gives various Lagnas, Hora Lagna, Ghatika Lagna, Upapada Lagna, Varnada Lagna and so forth. His Dasas are mostly founded on Rasis and Navamsas. The calculations backwards and forwards for odd and even signs trouble the reader to some extent. The extent of Dasas differs from the ordinary conceptions as explained by the general principles of Astrology. Constellations have not been given prominence. Brahma, Rudra and Maheswara Dasas are peculiar in these sutras. While the language is graceful, the interpretations are taxing, difficult and stiff. A vast amount of general knowledge is needed for the proper interpretations and comprehension of these sutras. It is asserted by some that JAIMINISUTRAS extend over 8 Adhyayas. I have seen only four and have not come across the rest. I am on the look out for them and by chance I may have the good-luck to discover them in some old palace or private libraries.* I shall translate the other two Adhyayas at an early

*Prof. B Suryanarain Rao tried his utmost to secure the other two chapters but could not succeed. However I have been able to secure the III and IV Adhvayas information from which has been incorporated in my book *Studies in Jaimini Astrology : An English translation of the III and IV Adhyayas* has been made by S. K. Kar.

date. The two Adhyayas, I have now translated, are complete in themselves and will be found to be of the highest value to the students in astrology. The masterly way in which the Maharishi has explained the Astrological principles, will surely make the students masters in this line.

The sutras, being short and sweet, can easily be committed to memory and this is the greatest advantage Sanskrit sutras possess over other languages in the world. I have quoted the original sutras in the transliteration system so that those who know Sanskrit may easily follow the sutras and my translation and notes, and correct any mistakes, which may have crept into my translations either through ignorance or oversight. I have given the original Sanskrit words and have explained them in easy English as I have understood them. Sanskrit alone commands sutras. We have Brahmasutras or Uttara Mimamsa by Vyasa, Jaiminisutras or Poorva Mimamsa, Grihyasutras, Vyakaranasutras, and other sutras on various subjects by Maharishis. Such wonderful display of sutras is quite peculiar to Sanskrit and I have not heard of the existence of such a system of sutras in any other language in the world.

Those who are better scholars than myself in Astrology, Astronomy, Sanskrit and English may point out my inaccuracies, correct them, for the benefit of the world and thus earn not only my gratitude but also of the cultured humanity in general. Since this translation is the first of its kind in the field on Jaiminisutras, I recommend this work to all lovers in Astrology. Those who do not believe in Astrology, will do well to read the translation and apply the principles to their own horoscopes and see how beautifully the results agree with the positions of planets. Duty to science and

literature requires every sensible man, who has the good of humanity at heart, not to neglect any branch of knowledge, without fair and reasonable trials. We have no reason to reject any science, without proper study and careful application. There are some persons who say "*I don't believe in this or that science*". Reflection shows they are unwise and entirely wrong. In the first place they do not represent the sum total of all knowledge in the world. The importance attached to their Ego, by themselves, is unjustifiable and untenable. I challenge, if there is any man in this world who knows all branches of knowledge or even the A B C of them. Some scientists are more narrow-minded and bigoted than the declared bigots of religion or social customs. When the best and the most intellectual Maharishis of India have not only believed in Astrology, but, have also written *four hundred thousand stanzas* on Astrology, will it be unreasonable to ask the readers to study the science, put it into practice and then say, what they think about it. To the sceptics, only one word of advice by me. Learn the elementary principles, take your horoscopes and of those who are dear and near to you. Read them in the light of these sutras and then say honestly what you think of this science. A handful of experience is worth ten cartloads of theories. If I am wrong correct me in the light of experience. If you are wrong correct yourself like a noble soul. Can I be fairer than this in my advice ?

B. SURYANARAIN RAO.

PRELIMINARY OBSERVATIONS

The name of Maharishi Jaimini is held in high esteem and reverence among the Sanskrit writers of eminence and probably he is held only next to Maharishi Vedavyasa. Jaimini is the disciple of Vyasa, and besides being a writer of various treatises and the Epic Jaimini Bharata, he is the famous author of Poorva Mimamsa Sastra, and these able aphorisms in Astrology called after his name as the JAIMITRAS. The Maharis, so far as their intellectual development was concerned, stood altogether on a unique pedestal unapproached by any other authors in the world. They expanded their intellects not by ordinary study, patient labour and devotion but by the mystic processes of Yoga. Thus expanding their mental vision by a peculiar process still unknown to the greatest scholars of the present day, they were able to grasp the causes and effects of the celestial and terrestrial phenomena with the greatest ease and on a scale of understanding and comprehension of facts at which the present generations stand surprised and wonderstruck. Take Maharishi Vedavyasa the great grandson of Vasishta, the grandson of Sakti, the son of Parasara and the father of Maharishi Shuka who is held in the highest esteem by the great Rishis themselves for his piety, Brahmagnana, and unalloyed purity of life. Vysa has written 18 Puranas including the Mahabharata, enclosing the immortal Bhagavadgita, great Siddhanta after his name on Astronomy, several works on Astrology and the most profound *Brahmasutras*, called Uttara-Mimamsa. This colossal collection of literature relating to all branches of human knowledge stands as a monument to the grandeur of his glorious intellect and it will be a real surprise to the cultured public, if any other name in the world could be compared to this intellectual giant. In addition to all these works, he was able to systematise and put in proper order the

Four Vedas and thus earn the most envious title of Vedavyasa or one who put the Vedas in their present form and sequence. Jaimini was a worthy disciple of Vedavyasa and has bequeathed to humanity, many valuable works among which stand foremost Jaimini Bharata, Poorva-Mimamsa and the Jaiminisutras on Astrology. In the various branches of the Sanskrit Sciences the *sutras* are a wonder of Sanskrit literature. We do not know if there is any other language in this world which has anything like the *sutras*. A *sutra* may thus be defined *as the shortest in form with the largest meaning possible*. JAIMINISUTRAS are said to have been composed in eight chapters. Though brief, they contain a large quantity of meaning. Many technicalities are used throughout these *sutras* and I will try to explain them as best as I could. In translations from a rich and comprehensive language to a poor and ill-equipped tongue, it is extremely difficult to bring out the force, the dignity, the sweetness, the majesty and the flow of the original language. The translators, however learned they may be and however brilliant their intelligence may be, have to remember the great gulf which separates their intelligence with that of the great Maharishi who is their original author. At best the translator can only explain and illustrate what he understands and conceives to be the meaning of the original author. It may be the correct interpretation of the author or what may have been understood to be the meaning by the translator. In the case of the works of the Maharis, I may not be very wrong if I say that none of the commentators or the translators could ever hope to come up to their standard. However, a man can do at best what he honestly knows to be the meaning; and I can assure my readers that in the translation of these difficult *sutras* I have taken the greatest care to bring out the correct meaning of the Maharishi in his inimitable work the JAIMINISUTRAS. Everyone cannot compose a *sutra*. A *sutra*, to be a sound one,

must have certain characteristic features and unless these conditions are satisfied they cannot pass muster under the heading of a *sutra*. In English, so far as my humble knowledge and practical experience go, it looks impossible to frame a *sutra* as the Sanskrit authors have composed and conceived it. The defects of languages cannot be set right by ordinary men, and it is hopeless to make such attempts. Jaimini, through his great sympathy and love for the people, framed these *sutras* and they have to be interpreted on certain principles which the Sanskrit writers have laid down for our guidance and education. The brevity of a *sutra* is its distinguishing feature, and it can easily be committed to memory even by the ordinary students. Somehow or other, Sanskrit language seems to have a close affinity to strengthen and improve memory. Have we ever seen an advocate or a judge who is able to repeat a few sections of any legal book? Is there any English knowing person who can repeat a play of Shakespeare or a few pages of any dictionary? In Sanskrit, Dasopanishads are easily committed to memory. There are Dwivedis and Thrivedis who easily commit to memory one, two and three Vedas and repeat them with an ease which surprises the listeners. There are many who have committed to memory the Sanskrit lexicon "Amara" and quote its stanzas offhand with the greatest ease. Bhagavata, Bharata, Rama-yana and other extensive works are easily committed to memory. Kavyas and Natakas, Epics and Dramas form no exception. Astrological literature, whether it be astronomical calculation or astrological Phalabhaga has, been committed to memory and I can repeat more than 2 or 3 thousand slokas, without any paper or pencil. The discussion of the learned Brahmin Pandits is a source of great delight to the audience. They bring neither books, nor notes, nor papers, nor any references when they come for great assemblies where their knowledge in the several branches of Sanskrit will be tested and where they receive due rewards. The greatest Indian Pandit has hardly anything which deserves the name of a library, whereas the poorest equipped English reader keeps up a decent library. Are not then the heads of these Pandits more valuable than the heads of the greatest English scholars who have to refer to books for constant renewal of their memories?

SRI
JAIMINISUTRAS
ENGLISH TRANSLATION

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ADHYAYA 1—PADA 1

॥ सूतप्रारंभः ॥

१. उपदेशं व्याख्यास्यामः ॥

SU. 1.—*Upadesam Vyakhyāsyamah.*

I shall now explain my work for the benefit of the readers and shall give them proper instructions to understand the subject.

NOTES

Upadesa means literally bringing one close to the object and make him understand the truth. *Upa samip disanti* cause to sit—taking one close to the true object of his search, making him sit there and see clearly with his mental vision, the truths of the Science. Jaimini observes that he will take the subject of Astrology in phalabhaga or Predictive portion, introduce the readers and disciples to the principles of Astrology and make them see the truths and realise their grandeur by personal experiences. He expands the subject in his own inimitable style and tries his best to put vast quantities of

Astrological knowledge in the fewest possible Aphorisms called the *Sutras*. This word *Upa* occurs in *Upanayana* as making a man, see the grandeur of Parabrahma, and *Upanishad* or taking one nearer to God and *Upasana* carrying the same idea and making the person see the object of his search and bring him into closer contact with it.

२. अभिपश्यन्ति ऋक्षाणि ॥

SU. 2.—*Abhipasyanti rikshani.*

The zodiacal signs aspect each other (in their front).

३. पार्श्वभे च ॥

SU. 3.—*Parswabhe cha.*

Excepting the next zodiacal signs to them.

४. तन्निष्ठाश्च तद्वत् ॥

SU. 4.—*Thannishthascha tadvat.*

Those planets which occupy such signs will also aspect the planets found in such houses.

NOTES

Unless easy explanations are offered and illustrations are given the meanings of these Sanskrit Sutras will not become intelligible and convincing to the readers.

The second *Sutra* can be explained thus. The zodiacal signs aspect each other which are in their front. I do not exactly understand what is meant by the word *front*. The commentators who have done invaluable services to humanity by their lucid explanations and the removal of all reasonable doubts thus observe : Mesha has Vrischika, Vrishabha has

Thula, Mithuna has Kanya, Kataka has Kumbha, Simha has Makara, Kanya has Dhanus, Thula has Vrishabha, Vrischika has Mesha, Dhanus has Meena, Makara has Simha, Kumbha has Kataka and Meena has Mithuna as the signs in front and aspect them. From the 3rd *sutra* it is signified that the zodiacal sign next to Aries, viz., Vrishabha is not aspected, the sign Mithuna is not aspected by Vrishabha, Kataka is not aspected by Mithuna, Simha is not aspected by Kataka and so forth. Following this rule all the *Chara Rasis* or movable signs aspect all the *Sthira Rasis* or fixed signs excepting that which is next to it and all the fixed signs aspect the movable signs excepting that which is next to it. The double bodied signs aspect each other. In none of the current astrological books is mentioned the fact of the aspecting of zodiacal signs or the planets which are in them in this particular manner. In the 4th *sutra*, reference is made to planets occupying those houses, and exercising aspectal influences as the houses themselves are said to do. I will give a few illustrations to exemplify the above enunciated principles.

Meena	Mesha	Vrishabha	Mithuna
Kumbha			Kataka
Makara			Simha
Dhanus	Vrischika	Thula	Kanya

DIAGRAM

* *Chara Rasis aspect Sthira Rasis. Sthira Rasis aspect Chara Rasis and Dwiswabhava Rasis aspect the Dwiswabhavas.* Mesha is movable and Vrishabha next to it is fixed. Mesha is said to aspect the fixed signs except the one which is next to it. Mesha aspects the fixed signs Simha, Vrischika and Kumbha but not Vrishabha which is close to it. Vrishabha, a fixed sign, aspects the movable signs Kataka, Thula and Makara but not Mesha which is close to it. Mithuna, Kanya, Dhanus and Meena the four double-bodied or common houses aspect each other and there is no difficulty about them. Kataka, a movable sign, aspects Vrischika, Kumbha and Vrishabha, but not Simha which is close to it. Thula a movable sign aspects Kumbha, Vrishabha and Simha but not the fixed sign Vrischika next to it.

Vrischika, a fixed sign, aspects Makara, Mesha and Kataka but not Thula which is close to it. Makara a movable sign aspects these fixed signs Vrishabha, Simha and Vrischika but not Kumbha which is close to it. These aspects of Rasis have peculiar influences and they are taken into consideration in these *Jaiminisutras*.

According to the above *sutras* and the explanations as understood by me, the following aspects have to be noted in the example given on next page. Ravi is in a movable sign and does not aspect Budha but aspects Simha, Vrischika and the planet Sani in it and Kumbha and Chandra in it. Budha aspects Kataka, Thula and Makara and Kuja who is in that sign. As per above principles, Rasis aspect each other and

* cf. *Vridha Karika*.

चरं घनं विना स्थास्तु स्थिरमत्य विना चरम् ।
युग्मं स्वेन विना युग्मं पश्यतीत्यवमागमः ॥

	Ravi	Budha	Sukra
Chandra	EXAMPLE		
Kuja			
	Sani		Guru

also the planets in them. The planets aspect each other and also the Rasis mentioned in the *Sutras*. In the above illustration Sukra aspects Kanya with Guru in it, Dhanus and Meena and Guru aspects Dhanus, Meena and Mithuna with Sukra in it. As per general principles in use in astrology, the aspects of planets in the above diagram are thus Budha and Sani aspect each other, Sani aspects Kuja and Simha, 3rd and 10th. Guru aspects Kuja, Meena and Budha, the 5th, 7th and 9th, Kuja aspects Mesha with Ravi in it Kataka and Simha or the 4th, 7th and 8th houses and planets in them. Chandra aspects Simha. These are details which have to be borne in mind by the readers, who are anxious to master the technicalities of these *Sutras*. Jaimini is very cautious in his statements. He asks his readers to study the general principles of astrology, and along with their applications to the practical side of horoscopes he directs them to remember the general and special principles which he has explained in his learned work and make predictions, taking both the influences mentioned in the general works and also the principles he has explained.

with particular care and on his own responsibility, into consideration. Ravi and Sani in the diagram according to ordinary astrology do not aspect each other, but in making predictions, we have not only to ascribe the general 6th and 8th positions, of the Sun and Saturn from each other but also the special aspect influences which Jaimini has named here. For a novice in general astrology, these observations of the Maharishi may appear quite novel but a little practice of these principles along with those of the general principles current with the astrologers, will show that there will be no difficulty and the predictions based on these combined influences will be found to be more accurate and to the point. The preliminaries should be carefully studied and remembered and the readers should put them cautiously into practice. Theory and practice will make a man perfect.

५. दारभाग्यशूलस्थार्गला निष्यातुः ॥

SU. 5.—*Darabhagyasulasthargala nidhyatuh.*

The fourth, second and eleventh places (or planets in them) from the aspecting body are *Argalas*.

६. कामस्थातु भूयसा पापानाम् ॥

SU. 6.—*Kamasthathu bhuyasa papanam.*

Malefics in the third from the aspecting planet give rise to evil *Argala*.

७. रि: फनीचकामस्था विरोधिनः ॥

SU. 7.—*Rihpha neechakamasta virodhinah.*

Planets in the tenth, twelfth and third from *Argala* cause obstruction to such *Argala*.

८. न न्युना विबलाश ॥

SU. 8.—*Na nyuna vibalascha.*

If planets obstructing Argala are fewer or less powerful than those causing Argala, then the power of Argala cannot be affected.

९. प्राग्वस्त्रिकोणे ॥

SU. 9.—*Pragvastrikone.*

The houses or planets in trikonas (5 and 9) similarly influence the Argala.

१०. विपरीतं केतोः ॥

SU. 10.—*Vipareetam kethoh.*

In the case of Kethu the formation of Argala and obstruction to it must be calculated in the *reverse order*.

NOTES

These sutras require elaborate notes as they are highly technical in nature. Unless these are properly understood, further progress in Jaiminisutras will become difficult and doubtful. In Sanskrit Mathematics, pneumonics of a peculiar kind are used and these must be properly mastered.

In Sutras 32 and 33 of this *Pada*, Jaimini gives a clue to the decipherment of his *Sutras*. I have to anticipate a few of the future Sutras here, for the great author himself does so.

SU. 23—*Sarvatra savarna Bhava Rasayah.*

SU. 33—*Na grahah*

In the indication or designation of the Rasis and the Bhavas (Signs and Significations) the author has used, for the

sake of abbreviation, *varnas* or single letters. But in the case of planets he has not done so, which means, he has used the proper names of the planets and not any letters to indicate them. I shall explain these differences in the notes below. We have in Sanskrit a *sutra* called **Ka, Ta, Pa, Yadi*—These are also called the Vargas—Kavarga, Tavarga, Pavarga and

* Though Suryanarain Rao has elucidated the abbreviations used by Jaimini to imply numerals, I propose to make some observations for the benefit of the reader. The system of pneumonics employed here is called Katapayadi system. The consonants of the Sanskrit alphabet have been used in the place of the numbers 1-9 and zero to express numbers. There are different variants of this system but I shall explain the most commonly accepted method. न (n) and ञ (ñ) and the vowels denote zero. The letters in succession beginning with Ka (क), Ta (ट), Pa (प) and Ya (य) denote the digits ; in a conjoint consonant, e.g., Kya (क्य) only the last one denotes a number. According to this system therefore the letters.—

ka (क)	ta (ट)	pa (प)	ya (य)	denotes 1.
kha (ख)	tta (ठ)	pha (फ)	ra (र)	,, 2.
ga (ग)	da (ड)	ba (ब)	la (ल)	,, 3.
gha (घ)	dha (ढ)	bha (भ)	va (व)	,, 4.
nga (ङ)	na (ण)	ma (म)	ssa (श)	,, 5.
cha (च)	tha (त)		sha (ष)	,, 6.
chha (छ)	thha (थ)		sa (स)	,, 7.
ja (ज)	da (द)		ha (इ)	,, 8.
jha (ঝ)	dha (ঢ)			,, 9.

A right to left arrangement is employed in the formation of chronograms. i.e., the letter denoting units figure is first written, then follows the letter denoting the tens figure and so on, e.g.,

$$\begin{array}{ll} \text{ra} & \text{ma} \\ 2 & 5 = 52. \end{array}$$

Jaimini divides the figure so obtained by 12 and takes the remainder as denoting a particular sign of the zodiac as reckoned from Mesha.

Yavarga. Kavarge contains *Kadi Nava* or nine letters commencing from *Ka* thus—*Ka, Kha, Ga, Gha, Jna, Cha, Chha, Ja, Jha*, or nine letters.

Tavarga or Tadinava—nine letters beginning with *Ta—Tu, Tta, Da, Dha, Na, Tha, Thha, Da, Dha*, or the nine letters of *Tavarga*. Pavarga or Padi Pancha—five letters commencing from *Pa*. They are *Pa, Pha, Ba, Bha, Ma* five letters. Yavarga *yadyashtau* or eight letters from *Ya*. They are *Ya, Ra, La, Va, Ssa, Sha, Sa* and *Ha*, for the 8 letters of *Ya* varga. After having learnt these the next *sutra* in Sanskrit Mathematics is *Ankanum Yamato gatihi*. All figures in Astronomy, Inscriptions and Mathematics should be read in the reverse order or as the Mohammedans read from right to left. The explanations of the following *sutras* make these aphorisms easy to understand.

Jaimini uses the word *Argala* to mean a sort of obstruction or impediment for the free flow of planetary influences. A planet in a certain house from any desired Bhava or signification or planet, prevents or obstructs the progress of the influence and thereby diminishes its value and usefulness. These five Sutras give explanations about these *Argala* influences and obstructions and they must be carefully treasured up.

There are two varieties of *Argala*: shubha or beneficial, and *papa*—or malefic.

Dara contains two Sanskrit letters *da* and *ra*. *Da*, according to *Tavarga* given above, represents the 8th letter in that group and hence stands for the figure 8, *Ra* represents the 2nd letter in the *Yavarga*, and hence stands for the digit 2—thus we have by the word *dara* 82.

Reading this by the above mathematical Sutra in the reverse order we get 28. There are 12 signs or Rasis and

when 28 is divided by 12, we get 4 as the remainder. Therefore *Dara* means the fourth house, representing the Argala from any desired significance or planet. Now the peculiarity is this *Dara* in Sanskrit language means wife and in general astrology, when we say *Dara* or *Darasthana*, we signify the 7th house from Lagna for a male horoscope. But *Dara* in Jaimini by the rules he has laid down means *Four* and not *seven*.

Bhagya. By the letter interpretation process—*Bha*, is the fourth in the *Pavarga* and stands therefore for 4, *Gya* in Sanskrit is composed of *Ga*, and *Ya* the letter underneath the former *Ga*, and in all compound or conjoined letters the lower letter has to be taken into account and not the upper. Thus we have here *Ya*, and it is the first letter in *Yavarga* and stands for 1. We have therefore 41. Reading in the reverse order we get 14 and this divided by 12 will give us a remainder of 2. *Bhagya*—2. Therefore the 2nd house or planet from any given Bhava also becomes an *Argala* planet or obstruction. *Sula* is composed of *Ssa* and *La*. In the *Yavarga*, *Ssa* stands as the fifth letter and represents 5. *La* represents the 3rd letter in *Yavarga* and therefore stands for 3. We thus get the figure 53. But reading in the reverse order we have 35. Divided by 12 we get a remainder of 11 and therefore *Sula* stands for 11. Those planets which are in 4, 2 and 11 from any planet or Bhava in question or under consideration, become classified as *Argala* and obstruct their influences.

In Sutra 6 if many evil planets, more than two as the plural is used, are found in *Kama* or 3rd house, they also then become Argala. *Ka* stands as in *Kavarga* and *Ma* stands as 5 in the *Pavarga*. Therefore we have 15. Reading in the reverse order we get 51. Divide this by 12 and we

have the remainder 3. Therefore Kama stands for the 3rd house. Kama in Sanskrit means Cupid, passions, wife and desires. In the general astrological literature, *Kama* means the 7th house representing husband or wife as the horoscope may belong to a female or a male human being. But by the interpretation by letters as directed by the author, it means the third. As it is stated here the planets become *Argala* in the 3rd only when there are more than 2 evil planets in the 3rd from the questioning planets or Bhava. But suppose there is only one evil planet in the 3rd house, then by implication it does not become Argala for the planet or Bhava.

In Sutra 7, *Ripha* means 10, *Ra* in *Yuvarga* stands for 2 as it is the second letter from *Ya* and *Pha* is the second letter in the *Pavarga* and therefore represents 2, putting together we get 22. Divide this by 12 we have a balance of 10. *Neecha* stands for 12. *Na* represents O in the *Tavarga* as it stands as the 10th from *Ta* and therefore represents a cipher. We have only 9 *Ankas* or digits and the 10th shows a zero. *Cha* stands as the 6th letter from *Tavarga* and represents 6, putting together we have 06. Reading in the reverse order we have 60. Divided by 12 there will be no balance, but the author asks the readers to take always the last balance and when 60 is divided by 12 it goes four times (48) and the last balance is 12. Therefore *Neecha* stands for 12. *Kama*, we have already seen, means 3. Those planets which are in 10, 12 and 3 form an obstruction to the *Argala* mentioned in *Sutra 5*. Here probably the meaning is that the *Argala* influences, formed by planets mentioned in *Sutra 5*, good or bad, are themselves modified or obstructed by the planetary positions mentioned in this *Sutra*. Those planets which are in the

5th and 9th or Trikonas counteract the influences of the Argala planets as explained before. It has been already stated that certain planets in certain house cause Argala or obstruction and those which are in the 5th and 9th counteract these Argala influences.

Coming to Sutra 8, if fewer planets or powerless or disabled planets cause obstruction in *Sutra 7* to the Argala generated in *Sutra 5*, then they will not affect the power of that Argala. Here it means that the obstructive Argala created in *Sutra 7*, unless the planets are strong, will not be able to obstruct the Argala influences caused by planetary positions mentioned in *Sutra 5*.

Sutra 9 is clear and needs no further explanation.

With reference to Kethu the order must be reversed (*Sutra 10*). The 9th from Kethu becomes Argala and the 5th from him becomes *Pratibandhaka* or obstruction. The name of Rahu is not mentioned in the original, but some commentators are of opinion that the mention of Kethu is enough to include Rahu. Sutras are short and certainly require clearer explanations. Those beneficial planets who are in *Dara 4*, *Bhagya 2*, and *Shula 11* from Kethu do not form Argala. The malefics in 3rd and 8th from Kethu do not form *Papargala* or evil obstruction. Argala seems to be a sort of force or energy, caused by certain positions of the planets, and this energy may be beneficial or malicious. Power may be good or bad as it is used.

In the case of Rahu and Kethu the Argala results must be calculated in the reverse order. From the 11th Sutra Jaimini gives the rules which will guide the student in determining the lordship of the various relations and events, which have to be taken into consideration, in the career of an individual.

११. आत्मादिकः कलादिभिर्न भोगः सप्तानामष्टानाम्वा ॥

SU. 11.—*Atmadhikaha kaladibhirna bhogassapta-namashtanamva.*

Of the seven planets from the Sun to Saturn, or the eight planets from the Sun to Rahu, whichever gets the highest number of degrees becomes the *Atmakaraka*.

NOTES

The word *Ashtanamva* is emphasised because Rahu, instead of being mixed with other planets, seems to have been separated for a certain set purpose. The meaning becomes evident when we refer to Parasara according to whom also, Rahu fills up the gap—when two planets (of the seven) possess the same number of degrees.

If two or three planets obtain the same *Kalus* or degrees and minutes, they are all merged into one *Karaka* or Lordship over some event in the human life. The vacancies caused by the merges of two or three planets into one have to be supplied by Rahu in the reverse of order. The other *Karaka* will be supplied by the *Naisargika Karakas* or permanent lords. This is a difficult Sutra and requires some clear explanations. While all the planets have got movements from left to right or direct, Rahu and Ketu move in the reverse order or from right to left. The first is called the *Savyam* or *Pradakshinam* (dextral) and the other is called the *Apasavayam* or *Appradakshinam* (sinistral). Rahu and Kethu have no houses but, Jaimini gives lordship of Kumbha to Rahu and Vrischika to Kethu. They have been given lordships over some human events. In any horoscope, the first duty of an honest astrologer is to find

out, the exact positions of all the planets. This implies a good knowledge in Astronomy and astrologico-mathematics. Then the degrees, minutes and seconds of the positions of the planet are calculated and placed correctly, then the student will be able to find out which planet has got the highest number of Kalas or degrees in a horoscope. Whoever has got the highest number of Kalas, becomes the *Atmakaraka*. These *Karakatwas* or Lordships, therefore, can be acquired according to these Sutras by any planet. Whereas in *Naisargika*, Karakas or permanent lordships are fixed for ever. In *Naisargika*, the Karakas or Lordships are thus detailed :—

In *Brihat Jataka*, Ravi, Chandra, Sani and Sukra are given different Karakaships : *Diva arkasukrow pitru, matru sougnitou*. This means that persons born during the day have the Sun and Venus as lords of the father and mother respectively. *Sanaischarendu nisi tadviparyayat*. For persons born during the nights, Sani becomes Matrukarka and Indu or Chandra becomes the lord of father. I have simply drawn the attention of the readers to the various versions given by the different authors. Here we may have *pitrkaraka* (1) Ravi in the *Naisargika* ‘method’, (2) Chandra as *Pitrkaraka* for those who are born in the night and (3) any planet out of the nine who gets or contains the largest number of degrees in a horoscope. Then the question arises as to how a student has to be guided in determining the prosperity and adversity of a person’s father. Suppose in the Jaimini system Sani becomes *pitrkaraka*: Chandra becomes *Pitrkaraka* by the direction of *Brihat Jataka* and by the general or *Naisargika* system, Ravi becomes the *Pitrkaraka*. These three planets, viz., Ravi, Chandra and Sani are thoroughly

different in characteristics and these variations, expounded by the learned in Astrology, instead of helping a student in the progress of the studies will confound him and launch him into greater doubts and confusion. When different systems, apparently contradictory, are enunciated by eminent Maharishis the wisest thing would be, in my humble opinion and experience, to take all of them into careful consideration, add his own experience, judge all of them with a diligent eye and make a harmonious whole so that all of them may prove successful and satisfactory. Take half a dozen medical experts in remote corners of the world. They experiment and hit upon certain herbs or roots as efficacious for certain diseases. Each one succeeds with a certain class, and thinks they may prove useful. If all of them have succeeded and the results of their experiments satisfactory, then a wise physician carefully notes the characteristics of such of those drugs and roots and he may succeed even better than any one of the original experimentors, by a judicious use of them suitable to times and conditions of life. Maharishis, by their expanded vision, watched and recorded their experiences from different mental visions, and gave principles in all such sciences, which, though contradictory on the surface, will be found to be agreeable on a deeper analysis. Different systems have mentioned different periods for death and other important events of human life. Bhattotpala, the great commentator of Varahamihira's works, hits on a nice system of reconciliation and I refer my readers for clearer explanations on my notes to Dasantardasa chapter in *Brihat Jataka*. A man may live upto 70 or 80 years and may have passed through various critical conditions. He will be killed in the period of the strongest

death inflicting planet and have critical dangers during other evil periods.

Take the longevity question. We have the Udu Dasa or length of life measured by the planets according to the constellations ruling at birth. We have secondly Kalachakra Dasas and the longevity given by them. Third, we have the *Graha Datta pindayuryoga* or the term of life given by the planets to the Foetus at the time of conception. Fourth, we have the *Amsayurdaya* recommended by Satyacharya and followed by Varahamihira. Fifth, we have the longevity determined by the Gochara movements of the planets. Sixth, the longevity as determined by the kendra Ayurdaya. Seventh, we have the Dasantar Dasa Ayurdaya. Then, eighthly, we have the *Ashtakavarga Bindusodhana Ayurdaya*. These eight systems certainly give divergent views and different terms. If so, what should the astrological student do when all the eight systems give eight different periods. Bhattotpala, whom we have not seen a more learned commentator on astrological works in recent times, reconciles these different systems in the following manner : say a person lives for 50 years and gets various periods of longevity from 3 years to 50 years. The suggestion of Bhattotpala stands to reason. Suppose the eight systems give the following terms of life—3, 10, 15, 20, 27, 35, 40 and 50, we are asked to prescribe the longest term obtained as the longevity, and the terms indicated by the other systems will be periods in the life of the person which will be very critical and during which he will suffer from severe diseases, dangers, or accidents, but he will manage to get over them and live upto the longest term, viz., 50 years as shown by one of those systems. *Jaiminisutras* offer the same explanations. In the typical case of Sani, Chandra and Ravi, representing father in the

case of a single person, then the age and prosperity of the father will be determined by the most powerful among them. It may also happen that by the three systems, Ravi may become the lord of father. Then he will live longer and be more prosperous and happy.

The merging of two or three planets into one karaka has to be fully explained. Unless I give some illustration, the readers will not be able to follow these *sutras*. The *sutra* says that whichever planet gets the highest number of degrees, becomes the Atmakaraka. Suppose in a horoscope two planets get the same number of degrees; then both of them will become Atmakaraka. Take Sani and Chandra in a horoscope, and say they have got each 29 degrees and ten minutes. As per the above *sutra*, both of them become merged into one, viz., Atmakaraka. When both of them become representing one event, viz., Atmakaraka, there will be a vacancy for some other karakatwa say Chandra has merged into Sani and his place, representing matrukaraka or some other karaka, falls vacant. This, Jaimini says, will be supplied by Rahu. As Rahu and Kethu move in the reverse, they will be considered as getting the highest number of degrees when they are at the beginning of a sign. In the above illustration, suppose Sani has 29° and $10'$ in Aries as also Chandra. Then they will naturally have travelled all over Mesha and will be within fifty minutes from Vrishabha. Sani and other planets move from Mesha to Vrishabha, Mithuna, Kataka, and so forth, whereas Rahu moves in the reverse order, viz., from Vrishabha to Mesha and Mesha to Meena. Rahu will have obtained 29° and $10'$ when he is $50'$ from Meena, for Rahu gains each degree as he enters Mesha from Vrishabha and moves on to the 1st degree of Mesha before he enters into the next sign

Meena. Here as Chandra has merged into Sani, Rahu takes that karakatwa which Chandra as a separate planet would have taken. Suppose Budha also gets the same degrees, and these three represent one karakatwa or signification. Suppose now brothers have to be represented. Then Jaimini says take the Nisarga Karaka, Kuja, and give him the control over brothers, etc., attributed to Kuja in the general literature in Astrology.

१२. सैष्ठेषं धमोक्षयोः ॥

SU. 12 – *Saeeshtay bandhamokshayoh.*

Atmakaraka gives bad and good results by virtue of malefic and benefic dispositions such as debility, exaltation, etc.

NOTES

When the Atmakaraka is in exaltation or in beneficial Rasis or conjunctions, though the person is imprisoned he will be liberated, will live in holy places and will have *Moksha* or final Emancipation. But when he is in Neecha Rasi or with evil conjunctions and aspects he will be imprisoned, will suffer from chains and other tortures, and will not have *Moksha*. But if this debilitated planet has beneficial aspects or conjunctions, he will be liberated. The idea seems to be the securing of final salvation. If the Atmakaraka is exalted and has beneficial aspects and conjunctions without any malicious influences the man will get the final Bliss called *Moksha*, so ardently coveted by all devotees and the yogis. They desire nothing more than this state of Bliss. Here *Bandha* and *Moksha* may be interpreted as malefic and benefic results.

१३. तस्यानुसरणादमात्यः ॥

SU. 13.—*Thasyanusaranadamatyaha.*

The planet who is next in kalas or degrees to Atmakaraka will become *Amatyokaraka*.

NOTES

By careful mathematical calculations the student should first find out the positions of planets correctly in degrees and minutes. Then fix them up in the horoscope and place the Lagna also in degrees and minutes. It will be very easy to fix all the planets and also the Lagna in their vargas or minute divisions by proper calculations. Unless this part of the work is done satisfactorily the application of the principles of Astrology, enunciated by Jaimini or other Maharishis, will not be possible. And when the foundation is not well laid and solidly built, the superstructure can never be durable or lasting. After the planets are placed correctly in their degrees and minutes, it becomes easy for a student to find out who gets the highest number of degrees or Kalas. Whoever gets the largest number take him as the *Atmakaraka*. The planet who gets the next highest degrees will be Amatyakaraka. Probably when the Amatya or Mantrikaraka is powerful and well combined and aspected the person will become a great Minister or Councillor. But when he is ill-combined and badly aspected and debilitated he becomes an evil councillor or an adviser who brings disgrace on himself and also on those to whom he offers his counsel.

१४. तस्य भ्रतः ॥

SU. 14.—*Tasya bhratha.*

The planet who gets the highest number of degrees next to Amatyakaraka becomes *Bhratrukarka* or gets lordship over brothers.

NOTES

If the Bhratrukarka is debilitated, joins evil planets and has malicious aspects then there will be ruination to brothers. He will have no brothers or, if he gets them, they will die or become wretched, poor and disgraceful. If, on the other hand, the Bhratrukarka is exalted, well combined and well aspected there will be plenty of brothers and prosperity and success will attend on them. In the world we have experience of various sorts and all these are indicated by the astrological authors.

१५. तस्य माता ॥

SU. 15.—*Tasya matha*.

The planet who gets the highest number of degrees next to Bhratrukarka becomes lord of the mother or Matrukarka.

१६. तस्य पुत्रः ॥

SU. 16.—*Tasya putraha*.

The planet who is next in power in degrees to Matrukarka becomes the lord of the children or Putrakarka.

NOTES

The Sanskrit Sciences have attached the greatest importance to the birth of children. Without children a home is

designated as a burial ground or *smasana* or cemetery. *Aputrasya gatirnasti* observe the Vedas. This means that a man who has no children will have no heaven or Moksha. There is a special Hellish River called the *Put*. One who has no Putra will not be able to cross this river *Put*. He is called a Putra who enables the parents to cross this river. If he does not cross it, he will have no salvation and he cannot go to regions of bliss. In this world what can give a person greater pleasure than the possession of healthy, intelligent, obedient and prosperous children ? What can delight the hearts of the parents more than the playing round about them of their happy children ? Can the work of creation continue without children ? If there are no children, then the human species must cease to exist and the world will be depopulated. Children thus become an absolute necessity, for the continuation of the human species. But in getting children, there is a very great variety. Temperaments are various and curious. It is no doubt a source of great pleasure for a man to have children but what is the good of getting bad, deformed, repulsive, ungrateful, depraved and rascally children who are antagonistic to their parents, who are immoral, cheats and otherwise quite undesirable to society, to the nation and to the family. Where the Putrakaraka is well situated, exalted, in good Shadvargas, in beneficial conjunctions and aspects, the children will be blessed with all the virtues which make them agreeable, happy, prosperous and dutiful to parents. The greatest Epic in India, viz., Ramayana teaches the excellent duties of children towards their parents and Sri Rama is the noblest conception and embodiment of the duties towards the parents, relations, friends and the public citizens under his royal care.

It is better to have no children than to have bad and ungrateful ones.

१७. तस्य झातिः ॥

SU. 17.—*Thasya gnathihi.*

The planet who gets less degrees than those of Putrakaraka becomes Gnathikaraka or lord of the cousins.

Among all the nations of the world, cousins form one important item, in making the domestic circle happy or unhappy. This is specially so among the Hindus, whose laws of inheritance and succession to property are peculiar and very complicated. There are maternal and paternal cousins and nephews. The last are the most formidable, when they are adversely situated and most favourable when they are sympathetic and loving. The condition of the planets who become Gnathikarakas will determine the attitude of the cousins and the rules for judging of these have already been laid down in the previous notes and explanations.

१८. तस्य दाराश्च ॥

SU. 18.—*Thasya darascha.*

The planet who gets less degrees than the *gnathikaraka* becomes Darakaraka or lord of wife.

NOTES

The use of *cha* in this *sutra* indicates plurality and includes the examination of the various Bhavas or significations from Lagna, Pada Lagna and Upapada Lagna, which technicalities will be explained later on in the notes. Jaimini suggests that the results should not be foretold simply by the

consultations of the *karakas* alone, but also by the Bhavas from Lagna, Pada Lagna and Upapada Lagna. The Science of astrology, specially the foretelling of the future, is highly complicated and requires the highest form of intelligence, and the most profound forms of analytical powers to unravel its mysteries and make the future predictions correct. This science as well as other sciences require great intelligence and erudition, and this will be so specially with astrology which deals with all the phenomena in the world and which, therefore, requires the most comprehensive and grasping intellect to understand its principles.

१९. माता सह पुत्रमेके समामनंति ॥

SU. 19.—*Matra saha putrameke samamananthy.*

Some Acharyas or authors hold that the Matru and putrakarakas may be represented by one and the same planet, that is these two Bhavas, lordship of mother and children may be judged by the same planet.

NOTES

Here this union may be interpreted in two ways, viz., Matrukarakaka includes putrakaraka, and therefore these two Bhavas may be foretold by the lord of mother or by the lord of children. The planet next in degrees to Bhratrukarakaka becomes Matrukarakaka, and the planet next in degrees to Matrukarakaka becomes putrakaraka. What Jaimini apparently means is that by the planet next in degrees to Bhratrukarakaka, may be foretold about the prosperity and adversity of the mothers and the children. Since Jaimini gives pada, ghatika and upapada Lagnas as also the Lagna for the consultation

for results, difficulties and confusion have been removed and the welfare and misfortunes of mother and children may be easily analysed and predicted.

२०. भगिन्यारथस्यालः कनीयाज्जननी चेति ॥

SU. 20.—*Bhaginiyaratthassyalaha kaniyajjananee cheti.*

Some say that from Kuja should be ascertained particulars regarding brothers and sisters, brother-in-law, younger brothers and step-mothers. Some others hold that predictions relating to step-mother should be made from the 8th house. However this latter view is not approved by all.

NOTES

From *Ara* or Kuja the sisters, wife's brothers, younger brothers and mother must be examined. In Sutras 15 and 16 reference to find out the lord of mother has been made. Why then again mention about mother? Here from Mars we have to find elder and younger sisters, brothers of wife, younger brother, step-mother and the maternal aunts. *Ara* or Kuja is the permanent or Naisargika Bhratrukarka or lord of brothers. Some authors by pronouncing *Aratha* in short A, make it $A=0$, $Ra=2$ and $Tha\ 6=0.26$ and reading it in the reverse order we get 620. This divided by 12 will give us remainder 8. And ask the readers to find out the above events from the 8th house from Lagna. Jaimini does not approve of it.

२१. मातुलादयो बंधवो मातृसजातीया इत्युत्तरतः ॥

SU. 21.—*Mathuladayo bandhavo matrusojatiya ittyuttarataha.*

From Mercury should be ascertained details relating to maternal uncles, maternal aunts and other maternal relations.

NOTES

Take the planet next to *Ara* or *Kuja* and he will be Budha. The order of the planets must always be remembered as in the weekdays—Ravi, Chandra, Mangala, Budha, Guru, Sukra and Sani. Therefore when the author says *Uttarataha* or take the next planet, it clearly means Budha. From Budha, maternal aunts, maternal uncles and other maternal relations like step-mothers should be found out. Thus say some others. This means that Jaimini is not in agreement with the views of these writers. Like *Kechit* in *Brihat Jataka*, *Ekey* in Jaimini is used to indicate other schools of thought in Astrological predictions.

२२. पितामहौ पतिपुत्राविति गुरुमुखादेव जानीयात् ॥

SU. 22.—*Pitamahou pathiputraaviti gurumukha-deva janiyat.*

From Guru the paternal grandmother and grandfather, the husband and children must be found out.

२३. पत्नीपितरौ शशुरौ मातामहा इत्यन्तेवासिनः ॥

SU. 23.—*Patnipitarau swasurou matamaha ityante vasinaha.*

From the next planet from Guru, viz., Sukra, the parents of the wife, or parents-in-law, paternal and maternal aunts, maternal grandfather and grandmother, and *Ante Vasina* or disciples must be found out.

NOTES

If two or three planets get the lordship by getting the same degrees, then find out who has got the greater number of minutes and seconds, and if the planets are equal in all these degrees and minutes and seconds then we are recommended to take the Nisarga or permanent lords for the welfare of the particular events. I shall give here the Naisargika lordships of planets.

Ravi.—Atmaprabhavasakti or soul force, reputation, vitality and father.

Chandra.—Manas, Matru, Mani—Mind, Mother and Gems.

Kuja.—Bhumi, Satwa, Bhratru—Lands, Strength and Brothers.

Budha.—Pragnya, Matula, Buddhi, Vacha—intelligence uncle, wisdom and speech.

Guru.—Putra, Vidya, Dhana, Gnana—Children, Education, Wealth and Spiritual development.

Sukra.—Kama, Indriasukha, Kalatra—passion, sense-pleasures and wife.

Sani.—Ayushyam, Jeevanopayam, Maranam—longevity, means of livelihood and death.

Rahu.—Matamaha or maternal grandfather, Vishakaraka or lord governing poison.

Kethu.—Pitamaha or paternal grandfather and Kaivalyakaraka or one who gives final bliss.

I have given here only the most salient points, and for greater details I refer my readers to my English translation of *Sarwarthachintamani*.

२४. मंदोज्यायान् ग्रहेषु ॥

SU. 24.—*Mandojyayan Graheshu*.

Among all the planets, Ravi, Chandra, Kuja, Budha, Guru, Sukra and Sani, Saturn is the least powerful.

NOTES

Varaha Mihira observes in ascribing the Veeryabala thus—Sa, Ku, Bu, Gu, Su, Cha, Ra meaning Sani is the least powerful in Veeryabala ; next comes Kuja, then Budha, then Guru, then Sukra, then Chandra and Ravi represents the strongest in Veeryabala. Some writers and commentators give the following interpretation which may also be acceptable. *Mandojyayan Ittyuttarataha*. Next to Sukra comes Sani in Sutra 23. Therefore from Sani must be found out the prosperity and misfortunes of the elder brothers.

२५. प्राचीवृत्तिर्विषमभेषु ॥

SU. 25.—*Pracheevruttirvishamabheshu*.

In all odd signs the counting must be in the right direction.

NOTES

Mesh, Mithuna, Simha, Thula, Dhanus and Kumbha are odd signs. In all these signs the counting must be from

left to right. I will explain in clearer terms. Say we want the 5th from Mesha. Then count as Mesha, Vrishabha, Mithuna, Kataka, Simha and so forth.

२६. परावृत्योत्तरेषु ॥

SU. 26.—*Paravrutyottareshu.*

In even signs the counting must be in the reverse order.

NOTES

Take Vrishabha and we want the 6th from it. There we get Vrishabha, Mesha, Meena, Kumbha, Makara and Dhanus. Take Thula. It is an odd sign, suppose we want the 4th. Then Thula, Vrischika, Dhanus and Makara. Take Vrischika and we want the 6th from it. Then we have Vrischika, Thula, Kanya, Simha, Kataka and Mithuna. In fact, in all odd signs the procedure is in the right direction. In even signs we count backwards like the movements of Rahu and Kethu in reverse order. Then follows a short but very difficult *Sutra*. Brevity may be the soul of composition, but it will be the thorny path to the commentators and readers, with ordinary intelligence and education.

२७. नक्वचित् ॥

SU. 27.—*Nakwachit.*

In some places or signs this does not apply.

NOTES

Here the brevity of the *Sutra* offers the greatest confusion. What are the places or signs where these rules do not apply. When a general principle is laid down why should

there be any exceptions? If we had excellent commentators, who were almost equal to the original authors and some of whom were even superior to their originals, many of the Sanskrit Sciences would have been sealed letters and none of the modern scholars, though brilliant, have got that spiritual capacity and concentration of mind to enable them to go beyond the screens and find out the literary gems which were hidden in the deep mines of Sanskrit Literature. If the ancient authors have been held as great benefactors to the literary world, the commentators for those works should be considered even greater benefactors. What would have been the use of the Vedas, if they had not been handled by the renowned two commentators Bhatta Bhaskara and Vidyaranya. Sanskrit Sciences are put in technical styles and *Sutras* and unless the commentators are scholars of great genius and of equal capacity, the original works would have remained almost inaccessible and unintelligible to the modern generation. For in this *Sutra* there are two words *Na* negative and *Krachit*. at times or occasions. We have no clue to when and how these two words have to be used or interpreted. Gathering information from the ancient commentators this *Sutra* signifies while the general rule is to count regularly in all odd signs and in the reverse order in the even signs, this rule does not apply to Vrishabha and Vrischika and to Kumbha and Simha. Here it means that in the even signs of Vrishabha and Vrischika, instead of counting in the reverse order we have to count in the right way and in Kumbha and Simha instead of counting in the right way, we have to count in the reverse order. In other signs where such exceptions obtain they will be pointed out in their proper places.

२८. नाथान्तः समाप्रयेण ॥

SU. 28.—*Nathaanthaha samaprayena.*

Many of the writers are of opinion, that the *Rasi Dasa (period of the sign) extends over such number of years which are counted from the Rasi to the place where its lord is located.

NOTES

Take Mesha ; its lord is Kuja. Say he is in Simha. Count from Mesha to Simha ; we get 5. This will be the number of years of Rasi Dasa given by Mesha. In all other works, Dasas and Bhuktis (*periods and sub-periods*) are given only to planets but never to the zodiacal signs. Jaimini gives Rasi Dasas as a peculiar feature of his immortal works. I shall try to explain this *Sutra* in full as otherwise my readers will be surrounded by many doubts and difficulties and may understand the *Sutra* altogether in a very perverted sense. The number of years of the Rasi Dasa is determined by the number of Rasis which its lord has travelled from it at birth. Take a horoscope and follow the reasoning.

We want to find out the Dasa period of years given by Mesha. Its lord is Kuja. He is found in the 7th house from Mesha. Therefore Mesha Dasa extends for 7 years. We want the Dasa period given by Dhanus. Its lord is Guru and he is in the 3rd house from Dhanus, and therefore the length of Dasa of Dhanus will be 3 years. This point is now clear. In *Jaiminisutras* the lords of the houses are those which are recognised by the astrological works in general and I presume

* I have discussed *Rasi Dasa* at considerable length in my book *Studies in Jaimini Astrology*.

	Chandra Rahu	Lagna	Sani
Ravi . Budha Guru		RASI	
Sukra		Kuja Kethu	

the possession of this elementary knowledge in my readers. The lords of the 12 zodiacal signs are the following regularly from Mesha, viz., Kshitija—Kuja, Sita—Sukra, Gna—Budha, Chandra—Moon, Ravi—Sun, Soumya—Budha, Sita—Sukra, Avanija—Kuja, Suraguru—Jupiter, Manda—Sani, Souris—Sani, Guru—Jupiter—*vide* my translation of *Brihat Jataka*. These same planets are also lords of the Amsas or other muniter divisions like Drekkana, Navamsa and Dwadasamsa. Differences of opinion obtain in all branches of knowledge. These differences may arise from various causes. World presents such a complicated and comprehensive phenomena that two observers trying in different directions may find different results from the same research or one result from different substances. Take one illustration. Two doctors, men of high culture with tinges of original genius, far removed from each other and quite strangers, may go on experimenting to find out the best antidote for fever. Each may deal with different sets of articles and find a resultant, which will have the efficacy of completely curing fever and all such dis-

orders. Similarly in Astrology. Temperaments differ so radically in some cases that those who watch them keenly get puzzled over them and fail to account for such strange phenomena.

If the lord of the Rasi is in his own house, the sign gives 12 years of life. If he is in the 12th house the Rasi gives a similar period. If he is in the second house he gives one year. Some say he gives two years. The word *prayena* signifies a great deal. If the lord of the Rasi is in exaltation, he will add one more year to the number he gives by his position. Take Vrischika and Kuja in Makara. Here he is in the 3rd house from Vrischika and therefore gives 3 years. But as he is in exaltation one more year is to be added and thus the Rasi gives four years. But if he is in debilitation he takes away one year. Thus if we take Mesha and find Kuja in Kataka, then he will have to give four years as Kataka is the fourth from Mesha but his debilitation has taken away one year and instead of four years he gives only three years. There are two signs according to Jaimini which have two lords instead of one granted by the rules of general astrology. Vrischika has two lords, viz, Kuja and Kethu and Kumbha has Sani and Rahu. In this case if the two lords are in the sign, then the Rasi gives 12 years of Dasa. If one of them is not there, then the presence of the other gives no years. When both of them are not in the Rasi, then find out the Dasa years by the stronger of the two planets. Suppose of these two, one is in his own house, and the other in a different house, then count up and take the planet in his own house in preference to the other who is in a different house. Take Kumbha. It has two lords Rahu and Sani. Sani is in Makara and Rahu is in Mesha. Here we have to prefer Sani to Rahu as he is

in his own house and therefore the longevity or Dasa given by Kumbha will be 12 years as Makara is the 12th from Kumbha.

If out of the two lords, in other houses one is with another planet or planets, and the second is not with a planet then take the planet who is in conjunction with another planet. Suppose both of them are with other planets. Then take the lord who is in conjunction with a larger number of planets. Suppose both of them are with the same number of planets. Then find out the strength of the Rasi and whichever is more powerful, take the planet in it. Here I shall explain what is meant by the strength of the Rasi. The fixed signs are stronger than movable signs. The double bodied signs are stronger than the fixed ones. If even here the strength of the two lords is the same, then take that lord who gives the larger number of years. In this way we have to find out who is the more powerful of the two lords and ascribe the Rasi Dasa accordingly. If one of them is in exaltation, he should be preferred. In this way find out the causes of strength to the planet and then prescribe the Rasi Dasa years to it.

२९. यावदीशाश्रयं पदमृक्षणम् ॥

SU. 29.—*Yavadeesasrayam padamrukshanam.*

Arudha Lagna is the point obtained by counting as many signs from the place of lord of Lagna as the lord of Lagna is removed from Lagna.

NOTES

Here Arudha or Pada Lagna is explained. The lord of the Lagna at birth must occupy some house. The sign which measures from him in the same number as he is from the Lagna will be called Pada Lagna. Take an example.

	Chandra Rahu	Lagna	Sani
Ravi			
Budha			
Guru		RASI	
Sukra		Kuja Kethu	

Here we have to find out the *Pada Lagna*. The lord of Lagna is Sukra. He is in the 8th house from Lagna. The 8th from Sukra becomes pada. Here the 8th from Sukra is Kataka. Therefore it becomes the Arudha or Pada Lagna. The uses for which these various Lagnas are enumerated here will be explained later on. Jaimini makes his meaning clear in the next two *sutras*.

३०. स्वस्थे दाराः ॥

SU. 30.—*Swasthe daraha.*

If Lagnadhipathi is in 4, then the 7th becomes Pada Lagna.

NOTES

Dara as we have seen is 28, divided by 12 giving a remainder 4. If Mesha is Lagna and Kuja occupies Kataka, he will be in the 4th from it. The 4th from Kataka, viz., Thula will be the Pada Lagna.

३१. सुतस्ये जन्म ॥

SU. 31.—*Sutasthe janma.*

If the lord of Lagna is in the 7th from Lagna, then Lagna itself becomes Arudha Lagna.

NOTES

He gives another example. If the lord of Lagna is in the 7th, the 7th from it will be Lagna itself and this becomes pada or Arudha Lagna. *Suta*—*su* represents 7 and *ta* indicates 6. This will be 67. Divided by 12 we get the remainder 7 and therefore the 7th house is indicated. The Maharishi gives these two examples so that his readers may make no mistakes or misinterpretation about the *Sutras*. I hope my readers now have fully understood what is meant by *Pada Lagna*. In this *sutra*, as the lord of Lagna is in the 7th, the 7th from it will be Lagna itself. In this case both Lagna and Pada Lagna are one and the same.

३२. सर्वत्रसवर्णा भावाराशयः ॥

SU. 32.—*Sarvatrasavarna bhavarasyaha.*

All Rasis and Bhavas are studied by *Varnada Lagna*. Hence it will be explained in this aphorism.

NOTES

Raghavabhatta, Pantha, Nilakanta and other older commentators have given the fullest notes and details on this *sutra* and I have to take the readers along those intricate paths. They have introduced *Varnada Lagna*, *Ghatika Lagna*, *Hora Lagna* and other details. The following is the full exposition for all these. Readers are advised to have a large fund

of patience and devote some time to master these details. In all the following *sutras* of Jaimini, *Varnas* or *Katapayadi* letters are used to indicate Bhavas and Rasis. But for planets their various names are used and they should not be interpreted with the help of such letters. For those who are born in odd signs count from Mesha in the regular order, for those who are born in even signs count from Meena backwards till we get to Bhava Lagna and keep these figures on one side. Again count for those who are born in odd signs from Mesha to Hora Lagna in the regular order and for those born in even signs count from Meena to Janma Lagna in the reverse order, and deduct the smaller figures from the larger and counting again from Mesha forwards to the number of remainder, and fix that Rasi as the Varnada Rasi for odd signs and for persons born in even signs counting back from Meena to the number of Rasis given by the figure, take that Lagna as the *Varnada Lagna*. This will certainly be not intelligible, unless a few examples are given here to illustrate the principles involved. Varieties of Lagnas will be explained here.

Bhava Lagna—used in Jaimini—means the ordinary Lagna as is mentioned in the ordinary books on Astrology. The sign that rises at birth on any particular day.

Chandra Lagna—or the Janma Rasi, is that sign in which Chandra is situated at the time of birth. This is determined by constellation ruling on that day.

Pada Lagna—means that sign in number again from the position of the lord of Lagna which he occupies from Lagna.

Hora Lagna—Take the time of birth from the sunrise and fix it in ghatis. Then divide this number by $2\frac{1}{2}$ which is called a Hora and the number thus obtained represents the Hora

Lagna. Take an example. A man was born on the 3rd of the solar month Kumbha at $14\frac{1}{2}$ ghati after sunrise.

Now $14\frac{1}{2}$ ghati divided by $2\frac{1}{2}$ will give us 5 and 2 ghati as a remainder. Therefore the Hora Lagna falls in the 6th from Kumbha—Kanya. Take a person born on the 2nd of the solar month. Vrischika at about 29 ghati after sunrise. Dividing this by $2\frac{1}{2}$ ghati we get 11 and a remainder $1\frac{1}{2}$ ghati. That is, the Hora Lagna will be the 12th from the sign occupied by the Sun, viz., Vrischika or it falls in Thula the 12th from it. If, suppose the man is born on that day at 48 ghati after the sunrise then divide this by $2\frac{1}{2}$ ghati. We get 19 and a remainder of $\frac{1}{2}$ ghati. Therefore the Hora Lagna falls in the 20th. As there are only 12 signs, deduct this figure from 20 and we get 8. Therefore the 8th from Vrischika will be the Hora Lagna and it falls in Mithuna. Here also the order, already named for odd and even signs, should be observed.

Ghatika Lagna—From the sunrise to the time of birth find out how many ghatikas have passed and find out the Rasi which falls at the time, and this will be easy to understand. Say a man is born at 25 ghati after sunrise on the 2nd of Vrishabha Masa. Then take 25 ghati and count from Vrishabha; whenever, the figure of ghati is more than 12 deduct or divide the number of ghati and find out the remainder. 25 divided by 12 will give us a balance of 1 after going twice. Thus in this case the ghatika Lagna falls in one and therefore in Vrishabha itself.

Varnada Lagna—We have already explained this and we will give clearer explanations later on. As Ja'mini insists on Savya—right and Apasavya—left for odd and even signs our readers must understand this point clearly and keep before their vision in all countings for the various Lagnas. An Indian

ghati means 24 minutes of English time. An hour means $2\frac{1}{2}$ ghatis. A minute means $2\frac{1}{2}$ vighatis. The minuteness of the divisions of time, reached by the Indian astronomers, is simply astounding. The Europeans have no idea of them. I shall give them here for ready reference. The European conception of the minute divisions of time is as follows. A day is divided into 24 hours. An hour is divided into 60 minutes. A minute is divided into 60 seconds. Here ends their conception of time. $24 \times 60 \times 60$ or one day contains 86,400 seconds. This is the highest idea of the European conception of the divisions of time for a day.

Take the conception of the division of Time by the Indian Astronomers. In the *uttara gograhana* or the release of the cattle, Arjuna went to effect their release and Duryodhana, Emperor of Hasthinapura, takes objection to the appearance of Arjuna before the stipulated time for their *Agnathavasa* or incognito existence for 12 years. Bhishma, the greatest warrior, saint and philosopher in the whole of Mahabharata, explains the astronomical details and calculations of time and convinces Duryodhana, that the time of 12 years imposed on the Pandavas passed away the previous day and Arjuna was justified in his appearance for the release of the cattle. According to Aryan Astronomers a day is divided into 60 ghatis. Each *ghati* is divided into 60 *vighatis*. Each *vighati* is divided into 60 *Liptas*. Each *lipta* is divided into 60 *Viliptas*. Each *vilipta* is divided into 60 *paras* and each *para* is divided into 60 *Tatparas*. The figures when multiplied stand thus: one day $60 \text{ Gh.} \times 60 \text{ V.G.} \times 60 \text{ L.} \times 60 \text{ V.L.} \times 60 \text{ P.} \times 60 \text{ TP.}$ or $60 \times 60 \times 60 \times 60 \times 60 \times 60$. My good readers, this humble figure when multiplied will give you 46656000000.

Imagine here the conception of the minuteness of time by the Maharshis and their intellect. A day in the calculation of Hindu astronomers contains the above number of *Tatparas*. This can possibly be conceived by the highest human intellect under the highest *yogic* and experienced *Divya Drishti* or Divine vision and can never be the work of ordinary mortals however high their genius may be. I leave my readers to judge of these facts with their own intelligence and not be guided by the stupid theory of Hindus borrowing their Astrology from the barbarous Greeks and Chaldeans. Has any man in the world conceived divisions of time more minute? If so, who is he and where can we find him.

३३. नग्रहाः ॥

SU. 33.—*Nagrahaha.*

Varnada is not to be applied for the planets but only for Rasis.

In all the sutras of Jaimini, the *Ka, Ta, Pa, Yadi* sutra of interpreting the language should not be applied to the planets. The author means that the *grahas* or the planets are designated by their various names and never by the letter system.

३४. यावद्विवेकमावृत्तिर्भानम् ॥

SU. 34.—*Yavadwivekamavrittirbhānam.*

Divide Rasi Dasas by 12 and distribute the same to the 12 Rasis in proportion to the Rasi Dasa periods to get sub-periods. The counting should be from right to left if Lagna is odd sign and *vice versa* if even.

NOTES

Interpreting of Viveka—Va.-4 Va.-4 Ka-I—or 441 or reading in the reverse order we get 114. All the Rasis put together at 12 each will come up to 144. Take the Rasi Dasa year and divide that into 12 bhagas, multiply the Mesha Dasa Rasi by 12. Then divide the total by 12 and the quotient will represent the Antardasa years. Even here the readers are advised to count and follow the odd and even signs in the right and left directions as has been already explained. Sutras are meant really for those who have bright brains.

३५. होरादयः सिद्धाः ॥

SU. 35.—*Horadayaha siddhaha.*

From the general literature of Astrology learn all the details about *Hora*, *Drekkana*, *Saptamsa*, *Navamsa*, *Dwadasamsa*, *Trimsamsa*, *Shashtiamsa*, etc.

NOTES

Where the Maharishi does not differ from the ordinary rules of Astrology, he says *siddaha*, meaning they are ready at hand from able astrologers. Wherever he cuts a new path he indicates the lines of research on which he proceeds. These commentaries are written by Neelakanta and go under the name of *Suboda*. The term *Suboda* means that the commentaries are written in such an easy and convincing style that even ordinary readers and students can easily grasp the ideas explained by the learned commentator I have also consulted other learned commentators.

End of First Pada of the First Adhyaya

इति प्रथमाख्याये प्रथमपादः ॥

॥ सूतप्रारंभः ॥

ADHYAYA 1—PADA 2.

१. अधस्वांशोग्रहाणाम् ॥

SU. 1.—*Adhaswamsograhanam.*

Having determined the Atmakaraka from among the several planets, ascertain the results of his Navamsa position.

NOTES

Among all the planets commencing from Ravi, find out who gets the greatest number of degrees and minutes and determine, as principles already explained, who becomes the Atmakaraka. In Sutra 11 of the first pada it has been clearly enunciated that whichever planet gets the highest number of degrees and minutes, he becomes the Atmakaraka. Such a planet, whoever he may be among the nine planets, must occupy some Navamsa. In all the future sutras, the effects of such Navamsa occupied by the Atmakaraka, the planets who are there and the planets who aspect such Navamsa will be clearly detailed. Find out by mathematical calculations the position of all the planets in degrees and minutes and then the results can easily be foretold in the light of the following sutras. Find out the Atmakaraka and place him in the proper Navamsa. Prepare also the Navamsa Chakra correctly.

२. पञ्चमूषिकमार्जराः ॥

SU. 2.—*Panchamooshikamarjaraha.*

If the Atmakaraka occupies Mesha Navamsa, then the person will be subjected to the fears and bites of rats, cats, and other similar animals.

NOTES

Pancha means one or Mesha. *Pa* stands for 1 in *Pavarga*. *Cha* stands for 6 in the *Tavarga*. Thus we get 16, reading in the reverse order we get 61. Divide this by 12 we get the remainder 1 and this stands for the first sign in the Zodiac or Mesha Navamsa.

३. तथा चतुष्पादः ॥

SU. 3.—*Tathra chatushpadaha*.

If Atmakaraka is in Taurus Navamsa, there will be fear from quadrupeds.

NOTES

Ta means 6 and *Ra* means 2 or 62 reversed we get 26, divided by 12 we get 2 remainder which means the 2nd house from Mesha or Vrishabha Navamsa. If Atmakaraka occupies Vrishabha Navamsa the person will have gains and happiness from quadrupeds like cattle, horses, elephants, etc. Some commentators say he will have troubles and worries through them. I think, when Atmakaraka is weak or has evil aspects or associations troubles should be predicted. Others write prosperity from them.

४. मृत्यौ कंदूः स्थौर्यं च ॥

SU. 4.—*Mrithyow kandooh sthoulyam cha*.

If Atmakaraka occupies Mithuna the person will suffer from corpulence, itches and cutaneous eruptions.

NOTES

Ma represents 5 and *Ya* represents 1 or 51 reading inversely we get 15. Divided by 12 we have the balance of 3 and this represents the 3rd Navamsa from Mesha or Mithuna.

५. दूरे जलकुस्तादिः ॥

SU. 5.—*Dure jalakushtadih.*

If the Atmakaraka occupies Kataka Navamsa, dangers and troubles come from watery places and leprosy.

NOTES

Da stands for 8 and *Ra* represents for 2 or 82. Reversing it, we have 28. Divided by 12 we get the balance of 4 and this refers to Kataka as the fourth from Mesha. Dirty form of leprosy or watery disease rises from blood corruption and the use of filthy water.

६. शेषाः शापदानि ॥

SU. 6.—*Seshaha swapadani.*

If the Atamakaraka joins Simha Navamsa, troubles will come through dogs and such canine animals.

NOTES

Ssa represents 5 and *Sha* indicates 6 or 56, reading backwards we have 65. Divided by 12 we get 5 remainder and Simha counts as the 5th from Mesha. Here in all these *Sutras* the class of animals or diseases is indicated and the reader has to use his intelligence.

६. मृत्युवज्जयाग्निकणश्च ॥

SU. 7.—*Mrithyuvajjayagnikanascha.*

If Atmakaraka is in Kanya Navamsa, the native will suffer from fire, itches, and corpulence.

NOTES

Ja represents 8 and *ya* denotes 1. We get 81, in the reverse order we get 18, divided by 12 we have the balance 6 and Kanya Navamsa represents the 6th from Mesha. If the Atmakaraka joins Kanya Navamsa the person will suffer from the troubles indicated by the 3rd Rasi or Mithuna and also from fires. But in Mithuna the author only said that suffering will come from corpulence and itches.

From this *Sutra* it means that in the Mithunamsa there will also be trouble from fires.

८. लाभे वाणिज्यम् ॥

SU. 8.—*Labhe vanijyam.*

If the Atmakaraka joins Thula Navamsa, the person will make much money by merchandise.

NOTES

La denotes 3 and *Bha* stands for 4, this stands as 34. In the reverse order it is 43, divided by 12 we get 7 as the remainder. Thula stands as the 7th Navamsa from Mesha. The various kinds of articles in merchandise have to be found out by the nature of the Rasi, its lord, the planets who are in conjunction and the aspects they have.

९. अत्र जलसरीसूपाः स्थन्यहानिश्च ॥

SU. 9.—*Atra jalasareesrupahu sthanyahanischa.*

If the Atmakaraka joins Vrischikamsa, the person will have fears and dangers from watery animals, snakes and he will also have no milk from his mother.

Atra-Aa O-Ra 2-02, reversed it means 20 divided by 12 we get a balance of 8 which signifies Vrischika counting from Mesha Navamsa. When he is a child he will have to be nursed and suckled by others for want of milk in his mother's breast. There are some women who have plenty of milk in their breasts and who nurse their children with their own milk and sometimes the milk will be sufficient for even two or three children. Their breasts may not be large or heavy but their lacteal glands do make brisk work and secrete milk. There are, on the other hand, a large number of women who have large lumps of breasts without any milk, but full of flesh and making the breasts attractive and heavy. The author apparently considers that the absence of milk in the mother will be a misfortune for the child. The artificial feeding of children from nipples attached to feeding bottles has removed this misfortune, to some extent. Remember it is not the mother who feeds the infant. A rubber bottle is not a mother's holy breast. Nor does it contain the natural milk of the mother with the maternal love and affection pervading throughout its contents.

१०. समे वाहनादुच्चाच्च क्रमात्पतनम् ॥

SU. 10. — *Same vahanaducchaccha kramat patanam.*

If the Atmakaraka joins the Navamsa of Dhanus, the person will have suffering and dangers from falls, from conveyances, horses, etc., and also

from elevated places like trees, houses, hills and mountains.

NOTES

Sa denotes 7, *Ma* shows 5, 75 reading reversely we have 57, divided by 12 will give us a balance of 9 and Dhanus is the 9th Navamsa from Mesha. Aeroplanes may be safely included in these falls. Dangers are indicated by these falls.

११. जलचर खेचर खेट कण्ठु दुष्टग्रन्थयश्च रिफे ॥

SU. 11.—*Jalachara khechara kheta kandu dushta-granthayascha riphay.*

If the Atmakaraka joins Makara the person will have troubles and sorrows from aquatic animals, from fierce birds, skin diseases, large wounds and glandular expansions.

NOTES

Ri 2 and *Pha* 2 = 22, divide this by 12 we have a remainder of 10, meaning Makaramsa as it is the 10th from Meshamsa.

There will be troubles from Khetas. Grahas have two important significations, viz., planets and evil spirits : some read the *sutra* as *Bhuchara* instead of *Khechara*, and include such wild animals as lions, tigers, boars and other fierce animals found wandering on the earth. Planets and evil spirits occupy the higher regions. Kha means the sky or the higher sphere.

१२. तटाकादयो धर्मे ॥

SU. 12.—*Tatakadayo dharmay.*

If the Atmakaraka occupies Kumbha Navamsa the person will do charities in the shape of constructing wells, tracks, topes or gardens, temples and dharmasalas or chatrams.

NOTES

Dha stands for 9 and *Ma* denotes 5, thus we get 95 reversing we get 59. Divided by 12 we get remainder 11, denoting Kumbha, the Navamsa 11th from Mesha.

१३. उच्चे धर्मनित्यता कैवल्यं च ॥

SU. 13.— *Uchhe dharmanityata kaivalyam cha.*

If the Atmakaraka occupies Meenamsa, the person will be fond of virtuous deeds and charities, and will take residence in Swargadi Lokas or will attain to the final bliss or what is called by the Sanskrit writers Moksha or final emancipation or freedom from rebirths.

NOTES

U stands for 0, *Cha* denotes 6, we get 06, reading in the reverse order we get 60. Divide this by 12 the balance will be 12 and therefore Meena Navamsa is indicated by the term *uchcha*.

Among the Yogis and real Vedantists their sole aim or final goal is to get rid of these *punarjanmas* or constant birth and get final assimilation with *Para Brahma*. The old commentators have offered some valuable suggestions. I shall quote them here for ready reference.

If the Atmakaraka is in a beneficial Navamsa or if beneficial planets are in Kendras from the Navamsa he occupies, the person will become very wealthy or a ruler. If the next planet to Atmakaraka occupies a beneficial sign or Navamsa, or found in his own house or beneficial sign or in exaltation or in good Navamsas, he will have residence, after death, in Swargalokas according to merit. If both of them are auspiciously situated, the person will get good Bliss and after a prosperous and happy career will go to Heaven. If they have mixed positions, conjunctions and aspects, he will have some good and some bad. If both of them are badly situated combined and aspected, he will suffer miseries, poverty and will take residence, after death, in various Hells enumerated in the Hindu Sastras like Kumbhipatha, Andha, Tamisra, etc. There are fourteen Lokas mentioned and principally three namely Swarga tenanted by the Devatas who are headed by Indra, Bhuloka inhabited by mortals called Martya, and Patala inhabited by special creatures called Nagas. A person in Gandharva or Siddhaloka is not so happy as one in Indra Loka. One who resides in Brahma-loka enjoys superior Bliss to that which he can have in Devaloka. When evil planets predominate the temperament will be mixed and his deeds will be bad and sinful. When benefics predominate they produce favourable results both here and also enhance his pleasure in Heaven after his death. As for the comparison of pleasures, see *Anandavalli Upanishad* and also numbers 11 and 12 of Vol. 19 of THE ASTROLOGICAL MAGAZINE

१४. तत्र रवौ राजकर्यपरः ॥

SU. 14. *Tatra ravou rajakaryaparaha.*

If the Sun occupies the Karakamsa, the person will be fond of public service and will work in political activities.

NOTES

Here it means, that Ravi must be in conjunction with the Atmakaraka in the Navamsa. His success here may be determined both by the nature of the Navamsa and also by his relation to the Atmakaraka who may change to be his friend, bosom friend, neutral or enemy or bitter enemy. All these different stages are suggested by the Maharishi in compliance with the general principles of Astrology, which he enumerates.

१५. पूर्णन्दुशुक्रयोर्भोगी विद्याजीवी च ॥

SU. 15.—*Poornendusukrayorbhogee vidyajeevee cha.*

If Full Moon and Venus join Atmakaraka in the Navamsa, the person will command great wealth and all comforts attendant on wealth and he will also earn money and live by the profession of education.

NOTES

In all these the strength, position and association of Atmakaraka will have great influence in determining the rank and position in the line. A school authority will be great or small as he gets fat or low salary.

१६. धातुवादी कौन्तायुधो वह्निजीवी च भौमे ॥

SU. 16.—*Dhatuvadee kountayudho vahnijeevee cha bhoume.*

When Kuja joins Atmakaraka in the Navamsa, the person becomes great in the preparation of various medical mixtures, will bear arms like kundayudha and other weapons, and live by profession involving preparations in or near fire.

NOTES

The gunners, cooks, engine drivers and those engaged in various preparations in or near fire are indicated. Alchemy comes in this line of work.

१७. वणिजतन्तुवायाः शिल्पिनो व्यवहारविदश्च सौम्ये ॥

SU. 17.—*Vanijatantuvayaha silpino vyavahara-vidascha soumye.*

If Budha conjoins the Atmakaraka in the Navamsa, the persons become merchants, weavers and manufacturers of clothes, artists and persons clever in preparing curios, and those well versed in the affairs of social and political matters.

१८. कर्मज्ञाननिष्ठा वेदविदश्च जीवे ॥

SU. 18.—*Karmagnananishta vedavidascha jeevay.*

When Guru joins the Navamsa with Atmakaraka, the person will be well versed in Vedic or religious rituals, will have religious wisdom, well-known in the rules of sacrificial functions and will have good knowledge in Vedanta and will be a religious man.

१९. राजकीया: कमिनः शतेन्द्रियाश्च सुक्रे ॥

SU. 19.—*Rajakeeyaha kaminaha satendriyascha sukre.*

If Sukra joins the Atmakaraka in the Navamsa, the person will become a great official or political personage, will be fond of many women and will retain vitality and sexual passions till he is hundred years old.

NOTES

He will be fond of women and sexual pleasures and in spite of these sexual excesses he will retain passions for a very long period.

Sexual passions are as various and as curious as any other phenomena. Some get prematurely old and lose their sexual vitality. Others retain sexual vigour for more than a hundred years.

२०. प्रसिद्धकर्मा जीवः शनौ ॥

SU. 20.—*Prasiddhakarma jeevaha sanow.*

If Sani joins Atmakaraka in the Navamsa, he will produce a famous person in his own line of business.

NOTES

The author apparently means that when Sani joins the Atmakaraka in the Navamsa, a person will be able to achieve greatness and reputation in whatever walk of life he may be engaged. There are great writers, painters, sculptors, speakers, merchants, warriors, statesmen, travellers, inventors,

discoverers, scientists, musicians and so forth, the profession or line of work being determined by other combinations in the horoscope. Sani with the Atmakaraka in the Navamsa lifts the person to a high position in that line and gives him great reputation and name.

२१. धानुष्काशौराश्च जाङ्गलिकलोहयन्त्रिणश्च राहौ ॥

SU. 21.—*Dhanushkaschouvrascha jangalikalohayantrinascha rahow.*

If Rahu joins the Atmakaraka in Navamsa the person will live by the skillful use of warlike instruments, he will earn bread as thief and dacoit ; he becomes a doctor dealing in poisons, manufacturer of gold, silver, copper and other metallic machinery.

२२. गजव्यवहारिणशौराश्च केतौ ॥

SU. 22.—*Gajavyavaharinashourascha kethau.*

When Kethu joins the Atmakaraka in the Navamsa the persons born under such combination trade in elephants or become thieves and robbers.

NOTES

Between thieves and dealers in elephants the line of demarcation seems to be delicate.

२३. रविराहुभ्यां सर्पनिधनम् ।

SU. 23.—*Ravirahubhyam sarpanidhanam.*

If Ravi and Rahu join Atmakaraka in the Navamsa the person dies by snake-bites.

NOTES

Snakes are of various kinds and the nature of the causes will be determined by other planetary positions.

२४. शुभदर्ष्टे तन्निवृत्तिः ।

SU. 24.—*Subhadrishte thannivrittihī.*

If benefics aspect the Yoga mentioned above, there will be no deaths from snake-bites.

NOTES

He may have snake-bites, but relief proper will be at hand and the person will get over the danger.

२५. शुभमात्रसंबन्धाज्ञाङ्गलिकः ॥

SU. 25.—*Subhamatrasambandhajangulikaha.*

If Ravi and Rahu join Atmakaraka in the Navamsa and have only beneficial aspects, the person will have no snake-bites, but will become a doctor who deals solely in poisonous matters.

२६. कुजामात्रदर्ष्टे गृहदाहकोऽग्निदो वा ॥

SU. 26—*Kujamatradrishte grihadahako agnido va.*

If Ravi and Rahu join Atmakaraka in the Navamsa, and have the evil aspect of Kuja, the person will burn houses or lend fire and other help to the incendiaries.

NOTES

There is some difference in the guilt of the person who burns a house and one who helps him in his diabolical deeds.

२७. शुक्रद्रष्टे न दाहः ॥

SU. 27.—*Sukradrishte na dahaha.*

If Ravi and Rahu join Atmakaraka in the Navamsa and have the aspect of Sukra, the person will not burn the houses himself, but will lend fire to the rogues who do it.

NOTES

The abettor is equally culpable in the eye of law and the delicate difference of burning the house and lending fire to burn the house, seems to be a nice point for consideration of the Dharmasastras and legal luminaries.

२८. गुरुद्रष्टे स्वासमीपगृहात् ॥

SU. 28.—*Gurudrishe twasameepagrihat.*

If Ravi and Rahu join Atmakaraka in the Navamsa, but have the aspect of Guru alone, the person will burn houses at a distance from his own house.

NOTES

Apparently Sukra's aspect will intensify the evil tendencies and aggravate the offences, by burning houses close to one's own house.

२९. सगुलिके विषदो विषहतो वा ॥

SU. 29.—*Sagulike vishado vishahato va.*

If the Karaka Navamsa falls in Gulikakala or the time governed by Gulika, the person will admi-

nister poison to others and kill them or be killed by such administrations of poison by others.

NOTES

Here we have to learn what is meant by Gulikakala and the time governed by him. Ravi, Chandra, Kuja, Budha, Guru, Sukra and Sani are called Grahas. They have Upagrahas or their sons. Sukra and Chandra have not been given any Upagrahas. The latter are Sani-Gulika, Guru-Yamaghan-taka, Kuja-Mritya, Ravi-Kala and Budha-Ardhaprahara. Divide the duration of the day by 8 and proceed to count from the lord of the day. Take Sunday and suppose the *duration of the day is 30 ghati. Then each part gets $\frac{3}{8}$ or $3\frac{3}{4}$ ghati.

The first $3\frac{3}{4}$ ghati are governed by Ravi the lord of that day.

The second $3\frac{3}{4}$ ghati are under the rule of Chandra.

The third $3\frac{3}{4}$ ghati are governed by Kuja.

The fourth $3\frac{3}{4}$ ghati are under the lordship of Budha.

The fifth $3\frac{3}{4}$ ghati are ruled by Guru.

The sixth $3\frac{3}{4}$ ghati are under Sukra.

The seventh $3\frac{3}{4}$ ghati are ruled by Sani.

The 8th $3\frac{3}{4}$ ghati have no lord and Gulika who is next to Sani becomes the lord. These $3\frac{3}{4}$ ghati are called Gulikakala and if the Atmakaraka Navamsa falls in this time, the results above named must be predicted. $3\frac{3}{4}$ ghati is called a *Yama* in Sanskrit.

* If the duration of day is more or less than 30 ghati then each part is indicated by the actual duration of day divided by 8.

Take Chandrawara or Monday.

First Chandra $3\frac{3}{4}$ ghati. Fourth Guru $3\frac{3}{4}$ ghati

Second Kuja $3\frac{3}{4}$, , Fifth Sukra , ,

Third Budha $3\frac{3}{4}$, , Sixth Sani $3\frac{3}{4}$, ,

All these six give $22\frac{1}{2}$ ghati

Seventh Gulika $3\frac{3}{4}$ ghati

Eighth Ravi $3\frac{1}{2}$, ,

After this comes in Gulikakala extending from $22\frac{1}{2}$ ghati on Monday and lasting upto $26\frac{1}{4}$ ghati. On Tuesday or Kujawara we commence from Kuja thus :—

1. Kuja	$3\frac{3}{4}$ ghati	5. Sani	$3\frac{3}{4}$ ghati
2. Budha	$3\frac{3}{4}$, ,	6. Gulika	$3\frac{3}{4}$, ,
3. Guru	$3\frac{3}{4}$, ,	7. Ravi	$3\frac{3}{4}$, ,
4. Sukra	$3\frac{3}{4}$, ,	8. Chandra	$3\frac{3}{4}$, ,

The first 5 yamas give us $18\frac{3}{4}$ ghati. From that time till $22\frac{1}{2}$ ghati after sunrise, there will be Gulikakala and if the Atmakaraka Navamsa falls in this, the evil results indicated above will happen. The Gulikakala has been so stated by the commentators. I have another authority for the Gulikakala. *Mandapan watapariansam chaturgunyam dwihinakam. Tatkala gulikognayaha sarva karya vinasakritu.* Count from Saturday to the weekday required. Take the number so obtained and multiply it by four. Then take or deduct 2 from the number so obtained. Then Gulikakala commences at the time and continues upto $3\frac{3}{4}$ ghati more. The results differ in these two systems. Take Monday and find out the Gulikakala as per the above rule. Monday counts as the 3rd from Saturday. Multiply this 3 by 4 and we get 12. Deduct two out of that and we get 10 ghati. Gulika-

kala falls on Monday from $22\frac{1}{2}$ ghati to $26\frac{1}{4}$ ghati after sunrise. The process to find out the Gulikakala in the night is thus stated by the old commentators. Take the fifth planet from the lord of the weekday and count from him and then the 8th in the order given above will be Gulikakala. Take for example Sunday, the 5th from him is Guru. Now take Guru. Dropping Guru we have Sukra and Sani covering the first and second period, and the 3rd period falls under Gulika on Monday, the second period on Tuesday, the 8th period on Wednesday, the 7th on Thursday, the 6th on Friday and the 5th on Saturday. When there are differences of opinion on such matters among the old writers we have to look to the opinion of the best among them, and to verify and support the theory we must also bring our large experience to help us in such interpretations. Take Hora, Varahamihira and his school. Say, that in odd signs the first Hora is governed by Ravi and the second by Chandra. In the even signs the first is governed by Chandra and the second by Ravi. But there is a different school. Some say that first Hora is governed by the lord of the house and the second by the lord of the 11th. In Drekkana more than two systems are recommended. Varahamihira says the lords of the three Drekkanas are the lords of 1st, 5th and 9th. There are some others who say that the lords of the 3 Drekkanas are the lords of 1st, 12th and 11th houses. There are some others who say that in chara or movable signs, the lords of the Drekkanas are the owners of the 1st, 5th and 9th. But in fixed and double bodied signs their order is quite changed. In all such cases of difference of opinion among the Maharishis I cannot pretend to say which is correct and which is not. Both may be correct as the authors, by their Divya Drishti, may have

approached from different directions and may have found their observations proving quite true. I leave the readers to judge of these differences in the light of their intelligence, knowledge and personal experiences. When two Maharishis differ I must frankly tell my readers that I have no means at my command to ascertain which is better and more correct. Both of them are Mahatmas and both looked into these details by their Divya Drishti or expanded mental vision. I possess no such Divya Drishti and therefore am not in a position to go beyond the phenomena and ascertain the true causes. I have to trust the learned commentators.

३०. चन्द्रदृष्टौ चौरापहृतधनश्चौरो वा ॥

SU. 30.— *Chandradrishtau chorapahritadhanaschouro va.*

If Chandra aspects the Atmakaraka Navamsa falling in Gulikakala, the person will be a receiver of stolen property or will become himself a thief.

NOTES

I think there is not much difference between the moral and spiritual offences between these two worthies.

३१. बुधमात्रदृष्टे ब्रह्मदीजः ॥

SU. 31.— *Budhamatrarishte brihadbeejaha.*

If the Atmakaraka Navamsa falls in Gulikakala and possesses only the aspect of Budha, the person will have enlarged testicles.

NOTES

Here Budha alone must aspect the Navamsa without the

aspect of any other planets. Hydrocele is a nasty form of disease and disgusting before the public.

३२. तथ केतौ पापद्वचो कर्णच्छेदः कर्णरोगो वा ॥

SU. 32.—*Tathra kethow papadrishte karnachchedaha karnarogo va.*

If Ketu joins the Atmakaraka Navamsa the person will have his ears cut off or will have serious ear complaints.

३३. शुक्रद्वचे दीक्षितः ॥

SU. 33.—*Sukradrishte deekshitaha.*

If Atmakaraka and Kethu in the Navamsa, have the aspect of Sukra, the person will become a Deekshita or performer of Yagnyas or religious sacrifices.

NOTES

Formerly such persons were held in high esteem. They had to lead scrupulously clean, simple and holy lives.

३४. बुधसनिद्वचे निर्वीर्यः ॥

SU. 34.—*Budhasanidrishte nirveeryaha.*

If the Atmakaraka with Kethu in the Navamsa has the aspects of Budha and Sani, the birth of an impotent or eunuch should be predicted.

NOTES

Veerya is virility in a person and one who has no veerya is impotent.

३५. बुधशुक्रद्वचे पौनः पुनिको दासीपुसी वा ॥

SU. 35.—*Budhasukradrishte pounah puniko dasiputree va.*

If the Karakamsa Rasi with Kethu has the aspect of Sukra and Budha, the person will talk repeating and repeating the same ideas or will be the son of a prostitute or dancing women.

NOTES

Dasis are a special class of dancing women who were devoted to the service of Gods in the temples and had no strictness in sexual matters.

३६. शनिद्रष्टे तपस्वी प्रेष्यो वा ॥

SU. 36.—*Sanidrishte tapaswee preshyo va.*

If the Karakamsa with Kethu has the aspect of Sani, he will become a Tapaswi or recluse or be a dependent and servant under somebody.

NOTES

There is a great gulf of difference between the position of a man devoting all his energies on the contemplation of God and one who is dependent on others. Why both the results are ascribed to the same combination is not clear.

३७. शनिमात्रद्रष्टे सन्यासभासः ॥

SU. 37.—*Sanimatradrishte sanyasabhasaha.*

If in the above combination there is only the aspect of Sani and there is no other planetary aspect, he will put on the appearance of a sanyasi but will not be a true or real sanyasi. He will be an imposter.

३८. तत्र रविशुक्रदृष्टे राजप्रेष्यः ॥

SU. 38.—*Tatra ravisukradrishte rajapreshyah.*

If Ravi and Sukra aspect the Karakamsa the person will be employed by royal or political personages to do their work. He will be their confidant.

३९. रिःके बुधे बुधदृष्टे वा मन्दवत् ॥

SU. 39.—*Riphe budhe budhadrishte va mandavat.*

If the tenth from the Karaka Navamsa possesses the aspect of Budha, he will get similar results as have been given by Sani.

NOTES

This means that the person will follow some notable profession. Riphā means, Ra 2, phā means 2 = 22 divided by 12, will give us 10, 10th house is indicated by *Ripha*.

४०. शुभदृष्टे स्थेयः ॥

SU. 40.—*Shubhadrishte stheyaha.*

If in the 10th from Karakamsa, there is beneficial aspect, the person will be one of great determination and never capricious.

NOTES

The other benefics are Guru and Sukra. It cannot mean anything else.

४१. रवौ गुरुमात्रदृष्टे गोपालः ॥

SU. 41.—*Ravow gurumatradrishte gopalaha.*

If the 10th from the Karakamsa, there is Ravi possessing only the aspect of Guru and no other aspects, the person will have success through the sales of cow, bulls and other cattle.

४२. दारे चन्द्रशुक्रदग्धयोगात्प्रासादः ॥

SU. 42.—*Dare chandasukradrigyogatprasadaha.*

If the lord of the 4th from the Karakamsa is joined or aspected by Chandra and Sukra, the person will be blessed with storeyed houses.

NOTES

Da means 8, *Ra* means $2 = 82$, reversed it means 28, divided by 12 we get 4 balance. This shows signs of wealth. *Prasada* means houses with compounds.

४३. उच्चग्रहेष्यि ॥

SU. 43.—*Ucchagrahe api.*

If the fourth from the Karakamsa is occupied by an exalted planet, the person will have many fine and splendid houses.

४४. राहुसनिभ्यां शिलागृहम् ॥

SU. 44.—*Rahusanibhyam silagriham.*

If the fourth from the Karakamsa is occupied by Rahu and Sani, the houses will be constructed with rough stones not well plastered.

४५. कुजकेतुभ्यामैष्टिकम् ॥

SU. 45.—*Kujakethubhyamaishtikam.*

If the 4th from Karakamsa is occupied by Kuja and Kethu, the houses will be constructed of bricks, lumps of earth.

४६. गुरुणा दारवम् ॥

SU. 46.—*Guruna daravam.*

If the 4th from Karakamsa is occupied by Guru wooden houses will be constructed by the native.

४७. तार्णं रविणा ॥

SU. 47.—*Tharnam ravina.*

If the 4th is occupied by the Sun, the houses will be constructed from thatch and grasses.

NOTES

The above three sutras give an idea of the nature of the house property possessed by different persons depending upon the dispositions of planets with reference to Karakamsa.

४८. समे शुभयोगाद्धर्मनित्यः सत्यवादी गुरुभक्तश्च ॥

SU. 48.—*Same shubhayogaddharmanityaha satyavaidee gurubhaktascha.*

If the 9th from Karakamsa is occupied or aspected by benefics, the person will have truth as his ideal and motto. He will be righteous in conduct, lover of truth and will be faithful and dutiful to elders, preceptors and Gurus.

NOTES

Sa stands for 7 and *Ma* denotes 5-75, reversed it is 57, divided by 12, we get a remainder of 9. Sama means 9th from

Karakamsa. Ninth is the house of piety and represents devotion and faith in Gods and Goddesses.

४९. अन्यथा पापैः ॥

SU. 49.—*Anyatha papaihi.*

If the 9th from Karakamsa has evil conjunction or aspects, he will be quite the reverse in character. He will be a liar, uncharitable and sinful, and will have no faith and respect for Gurus and elders.

५०. शनिराहुभ्यां गुरुद्रोहः ॥

SU. 50.—*Sanirahubhyam gurudrohaha.*

If Sani and Rahu occupy or aspect the 9th from Karakamsa, the person will become ungrateful to Gurus and will prove a traitor to them.

NOTES

Cheating is a sin. But there are many grades and its heinousness depends upon the nature of the parties concerned.

५१. रविगुरुभ्यां गुरोविश्वासः ॥

SU. 51.—*Ravigurubhyam gurovavisvasaha.*

If Guru and Ravi occupy or aspect the 9th from Karakamsa, he will not love his parents, elders and preceptors.

५२. तत्र भृग्वंशरक्वर्गे पारदारिकः ॥

SU. 52.—*Tatra bhrigwangaraka varge paradarikaha.*

If the 9th from Karakamsa falls in one of the shadvargas of Sukra and Kuja, he will be fond of others' wives.

NOTES

There are two classes of villains. One set taking sexual gratifications with women of immoral tendencies and another set always tempting the wives of other persons, and ruining their families. Adultery is sinful, but even here there are various grades of sins. *Shadvargas are (1) Lagna, (2) Hora, (3) Drekkana, (4) Navamsa, (5) Dwadasamsa, and (6) Thrim-samsa. Adultery with motherly relations, friends, wives, spouses of Gurus and other prohibited relations is more sinful than adultery with other women. Corrupting family and innocent women is a horrible form of sin.

५३. द्रियोगाभ्यामधिकाभ्यामामरणम् ॥

SU. 53.—*Drigyogabhyamadhikabhyamamaranam.*

If Kuja and Sukra join or aspect the 9th from Karakamsa, the person will have the evil habit of seducing and keeping illegal gratifications till the end of his life.

NOTES

The conjunctions and aspects are more powerful than *the Shadvargas. In the latter he will keep up the vicious habit for some time, but in the former, this vice will continue till the end of life. With some persons, males and females,

* This has been clearly described in my work *A Manual of Hindu Astrology.*

these morbid sensations of lust and sexuality will continue for some time and then they turn a new chapter in their lives, but there are others, who do not give up the vicious habits till their death. Some are rascals only for a time but there are others who are rascals and cheats throughout their lives. Even on death-beds their thoughts run on unholy deeds.

५४. केतुना प्रतिबन्धः ॥

SU. 54.—*Kethuna pratibandhaḥ*.

If the 9th from Karakamsa has the conjunction or aspect of Kethu, he will be fond of women for some time and then give up the bad tendency.

५५. गुरुणा स्तैणः ॥

SU. 55.—*Guruna strainaha*.

If the 9th from Karakamsa has the conjunction or aspect of Guru, he will be excessively fond of other women.

५६. राहुणार्थनिवृत्तिः ॥

SU. 56.—*Rahunarthanivrittihi*.

If the 9th from Karakamsa is joined or aspected by Rahu, the person will lose all his wealth by female excesses.

NOTES

Even in these vices there are some prudent men financially. Some get money by adultery, some enjoy for nothing, there are others who lose all their wealth and health by such vices.

५७. लाभे चन्द्रगुरुभ्यां सुन्दरी ॥

SU. 57.—*Labhe chandragurubhyam sundaree.*

If Guru and Chandra occupy the 7th from the Karakamsa, the wife will be handsome and loving.

NOTES

La means 3, *Bha* denotes 4—34, reading backwards we have 43, divided by 12., we have 7 remainder. Labha therefore means 7. It will certainly be a great blessing to have handsome wife provided she is faithful. But when she is fair and unfaithful life becomes miserable. He will have a Hell on Earth.

५८. राहुणा विधवा ॥

SU. 58.—*Rahuna vidhava.*

If the 7th from the Karakamsa joins with Rahu or has his aspect, the person will have widows for connection.

NOTES

There are some worthies who are extremely fond of widows. They hunt after them. They like them in preference to others.

५९. शनिना वयोधिका रोगिणी तपस्विनी वा ॥

SU. 59.—*Sanina vayodhika roginee tapaswinee va.*

If the 7th from Karakamsa is occupied or aspected by Sani, the wife will be older or will be sickly or will be a tapaswini or a woman who will be engaged in religious meditations.

NOTES

While some persons like younger people there are others both males and females who hunt after old people. Temperaments are curious.

६०. कुजेन विकलाङ्गी ॥

SU. 60.—*Kujena vikalangee.*

If Kuja joins or aspects the 7th from Karakamsa, the wife will be deformed or there will be defect in her limbs.

६१. रविणा स्वकुले गुप्ता च ॥

SU. 61.—**Ravina swakule gupta cha.*

If Ravi occupies or aspects the 7th from Karakamsa, the wife will be protected from the members of the husband's family and will have no defects in her limbs.

६२. बुधेन कलावती ॥

SU. 62.—*Budhena kalavatee.*

If Budha joins or aspects the 7th from Karakamsa, the wife will be well versed in music, arts, dancing and other fine accomplishments.

६३. चापे चन्द्रेणानावृते देशो ॥

SU. 63.—*Chape chandrenanavrite dese.*

If Chandra occupies the 4th from Karakamsa the first sexual union of the wives, mentioned in

*Another version reads as *Ravina kuta gupthacha.*

the above sutras, will take place in an open place uncovered by roof or ceiling.

NOTES

Cha means 6, *po* means $1 = 61$, reversing we have 16 divided by 12, the balance 4 shows the 4th house from the Karakamsa. There are some people who cannot control their passions and who have sexual unions in open places.

६४. कर्मणि पापे शूरः ॥

SU. 64.—*Karmani pape shooraha.*

If the 3rd from the Karakamsa contains evil planets, the person becomes courageous and a warrior.

NOTES

Ka means 1, *Ma* means $5 = 15$, reading backwards we have 51, divided by 12, we have the remainder 3. In general astrology, the third house from Lagna shows brothers, sisters and courage.

६५. शुभे कातरः ॥

SU. 65.—*Subhe kataraha.*

If the 3rd from Karakamsa has benefics, the person becomes a coward.

६६. मृत्युचिन्तयोः पापे कर्षकः ॥

SU. 66.—*Mrityuchintyayoh pape karshakaha.*

If the 3rd and 6th from Karakamsa are occupied by malefics, the person lives by ploughing and agriculture.

NOTES

Ma 5, *ya* 1 = 51, reversing we have 15. *Cha* 6, *Tha* 6 = 66, reversing we have 66. Divide them by 12, we get 3 and 6. Malefics are considered to give auspicious results in 3, 6 and 11. *Thrishadaya gatahpapaha.*

६७. समे गुरौ विशेषण ॥

SU. 67.—*Same gurow viseshena.*

If Guru occupies the 9th from Karakamsa, he will become a great agriculturist.

६८. उच्चे शुभे शुभलोकः ॥

SU. 68.—*Ucche shubhe shubhalokaha.*

If benefics occupy 12 from Karakamsa, the person goes to superior Lokas.

NOTES

U 0, *Cha* 6 06., reversed we get 60, divided by 12, we have 12. Indian sciences and religions mention many Punya Lokas or happy regions in the universe.

६९. केतौ कैवल्यम् ॥

SU. 69.—*Ketow kaivalyam.*

If a benefic occupies Karakamsa, the person will have Moksha or Final Bliss.

NOTES

Ka means 1, *Ta* signifies 6 = 16. 16 reversed = 61. Divided by 12, we get balance of 1. We may also take *ucche* from the previous Sutra and say that if Kethu is found in 12th there will be final Bliss.

*Anote

७०. क्रियचापयोर्विशेषण ॥

SU. 70.—*Kriyochapayorviseshena.*

If Karakamsa is Mesha or Dhanus with benefics there, the subject gets Moksha. If Mesha or Dhanus happens to be the 12th from Karakamsa and Kethu is there, the person will get Moksha.

NOTES

The commentators have put on two different kinds of interpretations. I shall explain both of them. The splendid power of sutras and their brevity capable of long interpretations are only possible in Sanskrit. No other language in the world possesses such facilities for brevity and at the same time containing a world of meaning. If Mesha or Dhanus becomes Karakamsa with a benefic there, there will be the highest Bliss. If Mesha or Dhanus becomes the 12th from Karakamsa and Kethu is there, there will be the highest Bliss or Moksha. Kethu is not a full benefic. Kethu becomes a benefic in Chara Dasa and not otherwise. Therefore he cannot be classified as a *subhagraha*. But astrology ascribes to him the highest spiritual power of emancipation from all births and re-births and gives man Moksha.

७१. पापैरन्यथा ॥

SU. 71.—*Papairanyatha.*

If the 12th from the Karakamsa is occupied by evil planets, he will go to hell and will have no Bliss.

NOTES

Heaven and Hell are not seen. But there is the universal belief in their existence and all religions lend support to this faith.

७२. रविकेतुभ्यां शिवे भक्तिः ॥

SU. 72.—*Ravikethubhyam shive bhaktihi.*

If Ravi and Kethu are in Karakamsa, the person will become a Saivite or one who worships Shiva.

NOTES

Worship of God is as different as there are differences in temperaments. *Matha* is a peculiarity of Mathi or mind.

७३. चन्द्रेण गौर्यम् ॥

SU. 73.—*Chandrena gauryam.*

If Chandra joins Karakamsa, the person will worship Gouri, wife of Shiva.

७४. सुक्रेण लक्ष्म्यम् ॥

SU. 74.—*Sukrena lakshmyam.*

If Sukra joins Karakamsa, he will worship Lakshmi, spouse of Vishnu.

७५. कुजेन स्कन्दे ॥

SU. 75.—*Kujena skande.*

If Kuja occupies Karakamsa, he becomes a worshipper of Skanda or Shanmukha the warrior son of Shiva.

७६. बुधसनिभ्या विष्णौ ॥

SU. 76.—*Budhasanibhyam vishnow.*

If Budha and Sani join Karakamsa, he will worship Vishnu.

NOTES

Different temperaments have different tastes and their selection of Gods follows their temperaments. As all rivers fall into the ocean, so also all forms of worship reach the Almighty.

७७. गुरुणा सम्बशिवे ॥

SU. 77.—*Guruna sambasive.*

If Karakamsa is joined by Guru, he will worship Sambasiva or Parvati and Paramesvara.

७८. राहुणा तामस्यां दुर्गायां च ॥

SU. 78.—*Rahuna thamasyam durgayam cha.*

If Rahu joins Karakamsa, the person will worship evil spirits and Durga.

NOTES

There are about 56 varieties of evil spirits mentioned in the Mantrasastras. There are two principal divisions among the Mantras. *Kshudra Mantras* devoted to the invocation of evil spirits and actions performed by them and *Maha Mantras* or incantations to Divine and angelic spirits and work that can be done by them. I shall mention a few names of evil spirits : Bhuta, Preta, Pisacha, Sakini, Dhakini, Mohini, Jalini, Malini, Bhetala, etc.

The Maha Mantras invoke Gayatri, Savitri, Saraswati, Brahma, Vishnu, Maheswara, Lakshmi, Lalita, Durga, Ganapati, Skanda, Surya, etc.

७९. केतुना गणेशो स्कन्दे च ॥

SU. 79.—*Kethuna ganese skande cha.*

If Kethu joins Karakamsa, the person becomes a devotee of Ganesa and Kumara swami.

८०. पापर्खे मन्दे क्षुद्रदेवतासु ॥

SU. 80.—*Paparkshe mande kshudradevatasu.*

If Sani occupies the Karakamsa falling in an evil sign, the person becomes a great devotee of evil spirits.

NOTES

There are Devil and Spirit worshippers of various grades. The existence of spirit-world has been proved by the best intellects and by personal experience. A handful of experience is worth ten cart loads of theories.

८१. शुक्रे च ॥

SU. 81.—*Sukre cha.*

If Sukra occupies the evil Karakamsa, the person will worship devils, spirits, etc.

NOTES

There are 56 varieties of Devils or Pisachas headed by the powerful Bhetala. See my notes in *Sarwartha Chintamani*.

८२. अमात्यदासे चैवम् ॥

SU. 82.—*Amatyadasay chaivam.*

If the 6th from Amatyakaraka joins evil Karakamsa, the person devotes himself to the worship of evil spirits.

NOTES

The planet who gets the highest number of degrees becomes the Atmakaraka. The planet who gets the next highest number of degrees becomes the Amatyakaraka. If the 6th planet from Amatyakaraka counting from Ravi in the regular order occupies the evil Karakamsa, the person will be devoted to evil spirits. Always the order of the planets are as follows :—Ravi, Chandra, Kuja, Budha, Guru, Sukra and Sani, the order of the week-days. Somebody must become Amatyakaraka, suppose Sani becomes so. The 6th from Ravi is Sukra and if Sukra joins the evil Karakamsa, the person devotes his time to evil spirits. These Mantras are called Kshudra or Sabara and count as 9 crores, a bewildering number.

८३. त्रिकोणे पापाद्वये मान्त्रिकः ॥

SU. 83.—*Trikone popadwaye mantrikaha.*

If the 5th and 9th from the Karakamsa are occupied by evil planets, the person becomes a Mantrika or a magician and will be able to exercise devils and evil spirits.

८४. पापद्रिष्टे निग्राहकः ॥

SU. 84.—*Papadrishte nigrahakaha.*

If the evil planets in the 5th and 9th from Karakamsa have evil conjunctions or aspects, the person

becomes a great Mantraic and will be able to root out all evil spirits.

८५. शुभदृष्टेनुग्राहकः ॥

SU. 85.—*Shubhadrishtenugrahakaha.*

If the evil planets in the 5th and from Karakamsa have beneficial aspects or conjunction, the person will help the people and do them good.

८६. शुक्रेन्दौ शुक्रदृष्टे रसवादी ॥

SU. 86.—*Sukrendou sukradrishte rasavadee.*

If Sukra aspects Karakamsa and the Moon, the person becomes an alchemist.

८७. बुधदृष्टे भिषक् ॥

SU. 87.—*Budhadrishtc bhishak.*

If Karakamsa and Chandra have the aspect of Budha, the person becomes a medical man.

NOTES

His eminence and capacity will depend upon the strength of Budha.

८८. चापे चन्द्रे शुक्रदृष्टे पाण्डुष्ठिती ॥

SU. 88.—*Chape chandre sukradrishte panduswithee.*

If Moon is in the 4th from Karakamsa and has the aspect of Sukra, the person will suffer from white leprosy.

NOTES

· *Cha 6, Pa 1-61 reversed 16, divided by 12, will give a balance of 4.* Hence *Chape* means 4th house from the Karakamsa.

८९. कुजाद्रिष्टे महारोगः ॥

SU. 89.—*Kujadrishte maharogaha.*

If Kuja aspects Chandra in the 4th house from the Karakamsa, the man will have serious form of leprosy.

९०. केतुद्रिष्टे नीलकुष्टम् ॥

SU. 90.—*Kethudrishte neelakushtam.*

If Chandra in the 4th from the Karakamsa is aspected by Kethu, the person will have black leprosy.

NOTES

There are many hideous and repulsive forms of this loathsome disease.

९१. तत्र मृतौ वा कुजराहुभ्यां क्षयः ॥

SU. 91.—*Tatra mritow va kujarahubhyam kshayaha.*

If the 4th or 5th from Karakamsa is joined by Kuja and Rahu, the person will suffer from consumption or phthisis.

NOTES

He will have a mild attack of disease.

९२. चन्द्रराहु निश्चयेन ॥

SU. 92.—*Chandradrishte nischayena.*

If such Kuja and Rahu, started in the above sutra, have the inner aspect, certainly the person will have serious form of consumption.

९३. कुजेन पिटकादि: ॥

SU. 93.—*Kujena pitakadihi.*

If the 4th or 5th from the Karakamsa is occupied by Kuja, the person will suffer from excessive sweating, cuts, itches or boils and sores in the body.

९४. केतुना ग्रहणी जलरोगो वा ॥

SU. 94.—*Kethunu grahani jalarogo va.*

If Kethu joins the 4th or 5th from Karakamsa, the man will suffer from Grahani or a kind of glandular disease and from watery diseases like dropsy, diabetes, loose motions, etc.

९५. राहुगुलिकाभ्यां क्षुद्रविषाणि ॥

SU. 95.—*Rahugulikabhyam kshudravishani.*

If the 4th or 5th from the Karakamsa is joined by Rahu and Gulika, there will be suffering from the poisonous effects of rats, cats, etc.

९६. तत्र शनौ धनुष्कः ॥

SU. 96.—*Tatra sanow dhanushkaha.*

If the 4th from the Karakamsa is joined by Sani, the person becomes an expert in inflicting wounds. This means he will be skilled in the use of deadly arms.

९७. केतुना घटिकायन्त्री ॥

SU. 97.—*Kethuna ghatikayanthree.*

If Kethu joins the 4th from Karakamsa, the person becomes skilful in preparing clocks, watches and other time indicating machines.

NOTES

I have shown in the Introduction and also in the prefatory remarks that Jaimini flourished 5,000 years ago. He was a contemporary of Vedavyasa and was his worthy disciple. Ghatika yantras or machines showing time were in existence as this Sutra proves and confirms. *Suryasiddanta* mentions many Yantras.

९८. बुधेन परमहंसो लगुडी वा ॥

SU. 98.—*Budhena paramahamso lagudee va.*

If the 4th from the Karakamsa is combined by Budha, the person becomes a *paramahamsa* or a great yogi, or one who bears **Palasa Danda*, etc., showing Brahmacharya or Sanyasayoga of particular kind.

९९. राहुणा लोहयन्त्री ॥

SU. 99.—*Rahuna lohayantree.*

**Palasa* means *Butea frondosa*.

If the 4th from the Karakamsa is occupied by Rahu, he will become proficient in preparing machinery out of metals or a clever mechanic.

१००. रविणा खड्डी ॥

SU. 100.—*Ravina khadgee.*

If Ravi joins the 4th from Karakamsa, the person lives by his sword.

NOTES

Many kinds of swords are mentioned in the ancient works. Swords are terrible weapons then as well as now at close quarters.

१०१. कुजेन कुन्ती ॥

SU. 101.—*Kujena Kunthee.*

If Kuja joins the 4th from Karakamsa, he will live by the profession of using *Kuntayudha*, maces and long sticks.

१०२. मातापितोश्चन्द्रगृहम्यां ग्रन्थकृत् ॥

SU. 102.—*Matapitroschandragurubhyam granthakrit.*

If Chandra and Guru are in the Karakamsa or in the 5th from it, the person will become an author and will live by writing books.

NOTES

Ma 5, Ta 6 = 56, reversing we get 65, divided by 12, there is a balance of 5. *Pa 1, Ta 6 = 16*, inverse order 61 divided

by 12, we have 1. Fifth is the house of intelligence in astrology as also of children.

१०३. शुक्रेण किन्चिदूनम् ॥

SU. 103.—*Sukrena kinchidoonam.*

If Chandra and Sukra join Karakamsa or the 5th house from it, the person becomes an ordinary author.

१०४. बुधेन ततोऽपि ॥

SU. 104.—*Budhena tato api.*

The person becomes still less famous than in the above Sutra if Budha joins Chandra instead of Sukra in Karakamsa or the 5th from it.

१०५. शुक्रेण कविर्वग्मी काव्यज्ञश्च ॥

SU. 105.—*Sukrena kavirwagmee karyagnascha.*

If Sukra joins Karakamsa or the 5th from it, the person becomes a great poet, an eloquent speaker and well versed in poetry and literature.

१०६. गुरुणा सर्वविद् ग्रन्थिकश्च ॥

SU. 106.—*Guruna sarvavid granthikascha.*

If Guru joins the Karakamsa or the 5th from it, he will be an all-round man and will know many branches of knowledge, well read in sciences and author of various works. He becomes a versatile genius.

१०७. न वाग्मी ॥

SU. 107.—*Na vagmee.*

In the above combination of Guru, though a person becomes learned he will not become a good speaker nor possess powers of eloquence.

NOTES

Some have the gift of the gab while many have it not.

१०८. विशिष्यवैच्याकरणो वेदवेदान्तविच्च ॥

SU. 108.—*Visishyavaiyyakarano vedavedantha-vichha.*

If Guru joins Karakamsa or the 5th from it, the person becomes learned in Vyakarana or Grammar, Vedic literature and Vedangas.

NOTES

The last are named as Siksha, Vyakarana, Chandas, Nirukta, Jyotisha and Kalpa. Without a proficiency in these six Angas or limbs, no scholar can interpret the Vedas properly.

Vedas simply mean repositories of knowledge useful for all ages, claims and nations. Whatever might have been the origin of these intellectual mines, there are no books extant in the world, which can compare with these deep mines of thought, knowledge and highest conceptions of human intellectual flights. The commentaries of Bhatta Bhaskara and Vidyaranya are the two eyes for the Vedas through which we can approach the Vedas and see them to some extent. The first and earliest commentators is Bhatta Rhaskara and he must have flourished in the remote ages. Vidyaranya's age is fixed clearly by the inscription (see my *History of Vijayanagar*)

as 1258 Salivahana Saka or 1336 A.D. This illustrious intellectual giant not only founded the Empire of Vijayanagar, but was also the pontifical Head of the Sringeri Mutt of Adi Sankaracharya. He obtained Samadhi in 1386 after having seen Harihara I, Bukka I and Harihara II, ruling the Empire founded by him in great prosperity, peace and progress.

Practically there seems to be no difference in the combinations given in Sutras 106 and 108. If in this combination Guru is exalted or himself has beneficial aspects or Shadvargas, the knowledge in the man may be more profound, and the intellect more comprehensive and piercing. The strength of the planet, of the Rasi, the power of the Atmakaraka and combinations and aspects determine the extent of the proficiency.

१०९. सभाजडः शनिना ॥

SU. 109.—*Sabhajadaha sanina.*

If Sani joins Karakamsa or the 5th from it, the person becomes nervous in an assembly.

NOTES

He may be a learned man, but will feel shy and nervous and thus cut an awkward figure, in a General Assembly or public discussion.

११०. बुधेन मीमांसकः ॥

SU. 110.—*Budhena meemamsakaha.*

If Budha joins 1st or 5th of Karakamsa, he will shine as a Meemamsaka.

NOTES

There are two principal divisions here. Poorvameemamsa by Jaimini himself, explaining rituals of Karma and their effects and Uttarameemamsa or Brahmasutras by Vasya relating to Brahmagnana.

१११. कुजेन नैयायिकः ॥

SU. 111.—*Kujena nayyayikaha.*

If Kuja joins 1st or 5th of Karakamsa, the person will become a great logician.

११२. चंद्रेण सांख्ययोगज्ञः साहित्यज्ञो गायकश्च ॥

SU. 112.—*Chandrena sankhyayogagnaha sahi-tyagno gayakascha.*

If Chandra joins 1st or 5th of Karakamsa, the person becomes clever in sankhyasastra, learned in language, poetry, drama and attendant subjects, will have great proficiency in music and other accomplishments.

NOTES

Sankhya is a portion of Sanskrit Science, which deals with numbers and their interpretations. Sankhya also means a system of Philosophy.

११३. रविणा वेदांत गीतज्ञश्च ॥

SU. 113.—*Ravina vedanta geetagnascha.*

If Ravi combines in 1st or 5th of Karakamsa, the person will become a great Vedantist and musician.

११४. केतुना गणितज्ञः ॥

SU. 114.—*Kethuna ganithagnaha.*

If Kethu combines in above houses, the person becomes well versed in mathematics.

११५. गुरुसंबन्धेन संप्रदायसिद्धिः ॥

SU. 115.—*Gurusambandhena sampradayasiddhih.*

If in the above combinations of planets, Guru joins or aspects, knowledge in the different branches will be well founded and regularly trained as per principles of those sciences.

११६. भाग्ये चैवम् ॥

SU. 116.—*Bhagye chaivam.*

The results ascribed for planetary positions in the 1st and 5th from Karakamsa will also hold good for similar positions in the 2nd from Karakamsa.

११७. सदा चैवमित्येके ॥

SU. 117.—*Sada chaivamityeke.*

Bha stands for 4 and *Ya* denotes $1 = 41$, reversed we get 14, divided by 12, the remainder is 2.

Sada = Sa stands for 7, *Da* stands for $8 = 78$, in the inverse order we have 87, divided by 12, the balance is 3. By this the author means, all those results from the positions of the planets in the 1st and the Karakamsa must or may be predicted by the combination of the above planets in the 2nd and 3rd houses from the Karakamsa.

११८. भाग्ये केतौ पापद्रष्टे स्तब्धवाक् ॥

SU. 118.—*Bhagye kethow papadrishte stabdhavak.*

Kethu in the 2nd from Karakamsa, aspected by evil planets, will make the person indistinct or a slow speaker.

NOTES

Second house denotes speech, eloquence, eyes, face and riches.

११९. स्वपितृपदाभग्यरोगयोः पापसाम्ये केमद्रुमः ॥

SU. 119.—*Swapitrupadadbhagyarogayoho papasamye kemadrumaha.*

If evil planets are found in the 2nd and 8th houses from Janma Lagna or the Arudha Lagna, the person will suffer from Kemadruma Yoga or combination for great poverty.

The same results apply to the positions of planets in the 3rd from Karakamsa.

NOTES

Bha 4, *Ya* 1 = 41, reversed 14, divided by 12, we get 2. *Ra* 2 and *Ga* 3 = 23, reading backwards we get 32, divided by 12, we have 8 balance ; therefore, Bhagya and Roga denote 2 and 8, respectively.

Compare Kemadruma as explained by Varahamihira and others (See my translation of *Brihat Jataka—Nabhasa Yogas*). When there are no planets on either side of Chandra the combination is called *Kemadruma* by him.

१२०. चंद्रार्थी विशेषण ॥

SU. 120.—*Chandradrishtow viseshena.*

If Chandra aspects the evil planets in the above combination, the person suffers from abject poverty. The majority consider poverty as a great curse.

१२१. सर्वेषां चैव पाके ॥

SU. 121.—*Sarvesham chaiva pake.*

The results, mentioned in all the combinations above named, will be experienced during all the Dasas of Rasis or in their Antardasas or periods and sub-periods of the zodiacal signs.

इति प्रथमाध्याये द्वितीयपादः समाप्तः ॥

End of Second Pada of the First Adhyaya.

—

अथ प्रथमाध्याये तृतीयपादप्रारंभः ॥ १ ॥ ३ ॥ .

ADHYAYA 1—PADA 3

१. अथ पदम् ॥

SU. 1.—*Atha padam.*

Results based on Pada Lagna will be described in this chapter.

NOTES

In Sutra 29 of the *First Pada* Jaimini has clearly illustrated the meaning of *Pada* or *Arudha Lagna*. In this chapter he will give the results of planets occupying from Pada Lagna. In the previous chapter he gave the results of planets in

Swamsa and Karakamsa. Remember Karaka always has been used for Atmakaraka.

२. व्यये सग्रहे ग्रहाद्रिष्टेवा श्रीमन्तः ॥

SU. 2.—*Vyaye sagrahe grahadrishteva sreemanta.*

If the 11th house from Pada Lagna is occupied or aspected by planets, the person becomes a *sreemanta* or a wealthy man.

	Chandra Rahu	Lagna	Sani
Ravi Budha Guru			Pada Lagna
RASI			
Sukra		Kuja Kethu	

Take an example. Here the lord of Lagna is Sukra and he is placed in the 8th house from Lagna. The eighth from Sukra becomes Pada or Arudha Lagna and this falls in Kataka the 8th from Sukra. The 11th from Kataka is Vrishabha and this is aspected by Kuja and Kethu and therefore the person will be in affluent circumstances. The term Sreemanta applies to one who has not seen poverty from birth to death.

३. शुभैर्न्यायाल्लभाः ॥

SU. 3.—*Shubhairnyayallabhaha.*

When the 11th from Pada is aspected or joined by benefics the wealth will come from proper channels. The gains will be from fair and lawful means.

४. पापैरमार्गेण ॥

SU. 4.—*Papairamargena.*

If the aspecting or joining planets in the above are evil, the wealth will come through sinful and illegal means.

NOTES

Unfortunately we have seven evil and only two good planets.

५. उच्चादिभिर्विशेषात् ॥

SU. 5.—*Ucchadibhirviseshath.*

If the 11th from Arudha Lagna is well combined and aspected by benefics or those in exaltation, moolathrikona, etc., the person will acquire plenty of wealth through justifiable means.

NOTES

Here *Uccha* has two significations. *U* 0, *Ch* 6 = 06 reading reversely we get 60, divided by 12, the balance will be 12. *Uccha* also means, the planets in exaltations, etc. When the planets aspecting the 11th or joining it are exalted, in good Vargas, in Moolathrikona, or in their own houses and are benefics in nature, the wealth will come in plenty and will always be legally and rightly acquired but when such

planets are malefics, the person will get riches on a large scale, but through unfair and illegal manner. In both cases he will be rich but in the case of benefics he will be a good man and will earn money honestly and by labour. In the case of evil planets, the wealth will be thoroughly ill-gotten and criminal. These Yogas will occur when the 12th house is not aspected by any planet.

६. नीचे ग्रहाद्ययोगाद्वयाधिक्यम् ॥

SU. 6.—*Neeche grahadrigyogadwayadhyikyam.*

If there are planets in the 12th house from Lagna, or Pada Lagna, the person will spend more than he earns.

NOTES

Na 0, *Cha* means 6=06 reversing we get 60, divided by 12, the balance is 12, and the 12th house is indicated. If evil planets occupy the 12th, the expenditure will be on immoral and sinful deeds. If there are benefics in the 12th, the expenditure will be on charitable and religious purposes such as building temples or places of worship, tanks, wells, charitable institutions and helping the poor and the distressed. But when the planets are bad the expenditure will be on drinking, whoring, gambling, unjust litigation and other sinful actions.

७. रविराहुरुक्मीर्णपात् ॥

SU. 7.—*Ravirahusukrairnrupath.*

If Ravi, Rahu and Sukra occupy or aspect the 12th from Lagna or Pada Lagna, the person will

lose money through kingly displeasure or fines and confiscations.

८. चन्द्रदृष्टौ निश्चयेन ॥

SU. 8.—*Chandradrishtau nischayena.*

If in the combination in Sutra 7 there is the aspect of Chandra, the losses will certainly occur through governing bodies.

९. बुधेन ज्ञातितो विवादाद्वा ॥

SU. 9.—*Budhen gnathitho vivadadwa.*

If Budha occupies the 12th house from Pada or Lagna or aspects it, there will be losses from cousins, relations and litigations.

१०. गुरुणा करमूलात् ॥

SU. 10.—*Guruna karamoolath.*

If Guru joins or aspects 12th from Pada Lagna or Lagna, the man loses money by paying heavy government taxes.

११. कुजशनिभ्यां भ्रत्मुखात् ॥

SU. 11.—*Kujasanibhyam bhratrumukhat.*

If the 12th from Lagna or Pada Lagna is joined or aspected by Kuja and Sani, the person will suffer losses through brothers.

१२. एतैर्व्यय एवं लाभः ॥

SU. 12.—*Aetairvyaya aevam labhaha.*

The results have been given for the 12th house from Lagna or Pada Lagna and the various sources of losses have been indicated. If those planets are in the 11th house, then instead of losing money he will gain money through those sources which have been shown to the credit of planets. If the planets are in the 12th house, he will lose money; if they are in the 11th house, he will gain.

१३. लाभे राहुकेतुभ्यामुदररोगः ॥

SU. 13.—*Labhe rahukethubhyamudararogaha.*

If the 7th house from Pada has conjunction or aspect of Rahu or Kethu, the person suffers from stomach diseases.

१४. तत्र केतुना ज्ञानिलिंगानि ॥

SU. 14.—*Tatra kethuna jhatithi jyanilingani.*

If Kethu occupies the 2nd house from Pada Lagna, the person will display signs of old age, though he may be young in years. He will show wrinkles beyond his proper age. If in the 6th house from Pada Lagna evil planets combine, he will become a thief. If the 2nd and 6th from Pada Lagna are occupied by benefics without evil aspects, the person will be a governor of many countries.

१५. चन्द्रगुरुसुक्रेषु श्रीमन्तः ॥

SU. 15.—*Chandragurusukreshu sreemantaha.*

If Chandra, Guru or Sukra occupy the 2nd from Pada Lagna, he will become a rich man. Here all these planets may be in the second or any one of them.

१६. उच्छेन वा ॥

SU. 16.—*Uchhena va.*

If the evil or good planets are in the second house from Pada in exaltation, the person becomes rich.

NOTES

He has already shown if the exalted planet is a benefic, the person acquires wealth by lawful means but if an evil planet is in the second exalted, the person becomes rich through unlawful and sinful ways.

१७. स्वांशवदन्यत्रायेण ॥

SU. 17.—*Svamsavadanyatprayena.*

All the results explained in the above sutras will have application and reference as they have had in the Karakamsa.

१८. लाभपदे केन्द्रे त्रिकोणे वा श्रीमन्तः ॥

SU. 18.—*Labhapade kendre thrikone va sreemantaha.*

If the Arudha Lagna falls in the 7th from Janma Lagna or Karakamsa or in the Kendras or Konas the person becomes extremely rich.

१९ अन्यथा दुःस्थे ॥

SU. 19.—*Anyatha dusthe.*

If the Arudha Lagna does not fall in Kendra or Thrikona from Lagna but falls in *Dusthas* 6, 8 and 12, the results will be bad.

NOTES

That is instead of becoming a *Sreemantha* the person becomes a poor man. They are called *Dusthas* or *Dusthanas* or bad places.

२०. केन्द्रथ्रिकोणोपचयेषु द्वयोमैश्ची ॥

SU. 20.—*Kendrathrikonopachayeshu dwayoramajtree.*

If the Saptamarudha falls in Kendras, Thrikonas or the Upachayas from Janma Lagna, excepting the 6th which is classified as a Dushtana, there will be great agreement between the wife and the husband.

NOTES

The couple will lead an agreeable life. A good wife is Heaven on Earth. A bad one is Hell on Earth.

२१. रिपुरोगचिन्तासु वैरम् ॥

SU. 21.—*Ripurogachintasu vairam.*

If the Arudha Bhavas fall in 6, 8 and 12 from Lagna, they denote evils to such Bhavas.

NOTES

Ra 2, Pa 1 = 21 = 12 Ra 2, Ga 3 = 23 = 32, divided by 12 we get 8. *Cha 6, ta 6 = 65*, divided by 12 we get 6 balance.

२२. पत्नीलाभयोर्दिष्ट्या निराभासार्गलया ॥

SU. 22.—*Patneelabhayordishtya nirabhasargalaya.*

If the Arudha Lagna and the 7th from it have no obstructive Argalas, the person becomes fortunate.

NOTES

Pa 1, *na* 0 = 10, reversed it is 01, or it denotes the first house. *La* 3, *Bha* 4 = 34 reversed we get 43, divided by 12, we get a balance of 7. For *subha* and *papa* Argalas see my notes on Sutras 5 to 9 in Pada 1 of Adhyaya 1.

२३. शुभार्गले धनसमृद्धिः ॥

SU. 23.—*Shubhargale dhanasamriddhihi.*

If Arudha Lagna and the 7th from it have beneficial Argalas, there will be plenty of money.

NOTES

If the Argala happens to be malicious, there will be ordinary wealth. If there is a mixture of *subha* and *papa* Argalas, the person will have financial *ups* and *downs* or he will be tossed from wealth to poverty and from poverty to wealth.

२४. जन्मकालघटिकास्वेकद्रिष्टासु राजानः ॥

SU. 24.—*Janmakalaghatikaswekadrishtasu raja-naha.*

If a planet aspects Hora Lagna, Ghatika Lagna and Janma Lagna, the person becomes a ruler or one equal to him.

NOTES

For an explanation of these various Lagnas see Sutra 32 of 1st Pada. What is meant here is that if one planet aspects all these three different Lagnas at the same time, the person attains to eminent position; if not he will become a King. In some places Ministers are more powerful than Kings.

२५. पत्नीलाभयोश्च राश्यंशकद्वकाणैर्वा ॥

SU. 25.—*Patneelabhayoscha rasyamsakadrikanaivra.*

If Chandra Lagna, Navamsa Lagna, Drekkana Lagna and the 7th houses from these three are aspected by one planet, the person becomes a great ruler or a Maharaja.

NOTES

Some old commentators observe thus: If one has connection, *conjunction or aspect*, with Lagna, the 7th from it, Chandra Lagna, Navamsa Lagna and Drekkana Lagna, the person becomes a Maharaja or a great powerful ruler.

२६. तेष्वेकस्मिन्न्यूने न्यूनम् ॥

SU. 26.—*Theshwekasminnyune nyunam.*

If out of the 6 Lagnas, viz., Lagna, Ghatika Lagna, Hora Lagna, Chandra Lagna, Navamsa Lagna and Drekkana Lagna—one planet sees five and not all the six, the person will have ordinary Rajayoga.

NOTES

This combination occurs only in real Rajayogas or royal combinations. If an exalted planet occupies the Arudha Lagna or Chandra, Guru and Sukra are there and evil obstructive Argalas are not there, while, where there are beneficial Argalas, the person will attain to royal position.

२७. एवमंशतो द्रिकाण्तश्च ॥

SU. 27.—*Evamamsato drikanatascha.*

If the Navamsa, Hora and Ghatika Lagnas or Drekkana, Hora and Ghatika Lagnas are aspected by one planet, there will be Rajayoga.

NOTES

Some commentators are of opinion that $2\frac{1}{2}$ ghatis exactly in the middle of the Day and the Night are auspicious and such times produce Kings and their equals. The mid-day goes under the name of Abhijit and is considered as very auspicious for all work. It cuts away all evils. *Abhijit sarva doshaghnam.*

२८. सुक्रचन्द्रयोर्मिथो दृष्टयोः सिंहस्थयोर्वा यानवन्तः ॥

SU. 28.—*Sukrachandrayormitho drishtayoh simhasthayorva yanavantaha.*

If Sukra and Chandra aspect each other or if they are in the 3rd house from each other, the person will be blessed with various conveyances.

NOTES

Simha means 3, *Sa* denotes 7, *Ha* shows $8 = 78$, reversed 87, divided by 12, gives 3 as remainder.

२९. शुक्रकुजकेतुषु वैतानिकाः ॥

SU. 29.—*Sukrakujakethushu vaithanikaha.*

If Sukra, Kuja and Kethu have mutual aspects or if they are in the 3rd house from each other, the person will have aristocratic surroundings from his ancestors.

NOTES

He will belong to an old and respectable family which has royal traditions and marks of honour. Some commentators say that the person will be proficient in all the details of religious sacrifices.

३०. स्वभाग्यदारमातृभावसमेषु शुभेषु राजानः ॥

SU. 30.—*Swabhagyadaramatrubhavasameshu subheshu rajanaha.*

If the 2nd, 4th and 5th Bhavas become equal to the Karaka or if benefics occupy them, the person becomes a Raja or his equal in position.

NOTES

We have *de facto* and *de jure* rulers. We have Karakas for all events. The Bhavas and planets have to be taken with reference to the various Karakas or lords of events. Some commentators interpret *Bhava* in the above Sutra as *Bha 4* and *Va 4 = 44*, divided, by 12 will give us the remainder as 8. They say that if the 2nd and 4th houses from the Karaka are equal or if benefics occupy them or if the 5th and 8th houses are equal or have beneficial planets in them, there will be Rajayoga.

३१. कर्मदासयोः पापयोश्च ॥

SU. 31.—*Karmadasayoh papayoscha.*

If the 3rd and 6th houses from Atmakaraka are equal or if they are joined by malefics, there will be Rajayogas.

NOTES

Ka 1, Ma 5. 15, reversed 51, divided by 12, the balance is 3. Da 8, Sa 7 = 87, reversed 78, divided by 12, we have a balance of 6. When he says equal he means that the sources of strength and weakness must balance equally.

३२. पितृलभाविपाश्चैवम् ॥

SU. 32.—*Pitrulabhadhipaschaivam.*

If from the lords of Lagna or 7th benefics occupy the 2nd, 4th, 5th and 8th, there will be Rajayogas.

NOTES

Jaimini confuses his readers, unless they happen to be very intelligent, by referring to Lagna, Pada Lagna, Ghatika, Hora Lagna, Atmakarakamsa and other amsas and unless we have able commentaries, the readers will be launched in a rough sea of doubts. Pitu, Pa 1, Ta 6 = 16, reversing we get 61, and divided by 12, we have the first house or Lagna. Labha 7, La 3, Bha 4 = 34, reversed, we have 43, divided by 12, we have a balance of 7 : therefore the 7th house from Lagna is indicated.

३३. मिश्रे समा: ॥

SU. 33.—*Misre samaha.*

If there is a mixture of benefics and malefics in the above combination, the person will attain to ordinary positions.

३४. दरिद्रो विपरीते ॥

SU. 34.—*Daridro vipareethe.*

If evil planets occupy beneficial signs and benefics evil signs, the person will be poor.

३५. मातरि गुरौ सुक्रे चन्द्रे वा राजकीयाः ॥

SU. 35.—*Matari gurow sukre chandre va rajakeeyaha.*

If to the lord of Lagna or to the lord of 7th, the 5th house is occupied by Guru, Sukra or Chandra, the person becomes a high Government official and wields political powers.

३६. कर्मणि दासे वा पापे सेनान्यः ॥

SU. 36.—*Karmani dase va pape senanyaha.*

If evil planets occupy the 3rd and 6th from the lords of Lagna or the lord of the 7th, the person becomes a military commander.

NOTES

Karmani 3, *Dasa* 6. *Ka* 1, *Ma* 5 = 15, reversed we have 51, divided by 12 we have the remainder 3. *Da* 1, *Sa* is 7 = 87, reading backward we have 78, divided by 12 we get the balance 6.

Commanders often lead their victorious armies against their employers and become rulers themselves. Hyder,

Napoleon, Shivaji, Hindenberg, Wellington and others became rulers.

३७. स्वपितृभ्यां कर्मदासस्थदृश्या तदीशदृश्या। मातृनाथदृश्या

च धीमन्तः ॥

SU. 37.—*Swapitrubhyam karmadasasthadrishtya tadeesadrishtya matrunathadrishtya cha dhemantaha.*

If the lords of the 3rd and 6th from Lagna and Atmakaraka aspect the latter or if the planets in those houses aspect them, and if the lord of the 5th aspect them, the person becomes extremely intelligent.

NOTES

Pitru 1, Swa 1, Karma 3, Dasa 5, Matru 6. These have already been explained in Ka, Ta, Pa, Yadi Sutra rules.

३८. दारेशदृश्या सुखिनः ॥

SU. 38.—*Daresadrishtya sukhinaha.*

If Lagna and Karaka Lagna have the aspect of the lord of the 4th, the person will be happy.

NOTES

Dara 4. Happiness, it must be remembered, does not entirely depend upon position or wealth. There are some people who are extremely rich and powerful, but they are most miserable. There are some who are very ordinary but who are perfectly happy. Physical and mental conditions have great deal to do with happiness and specially some temperaments have the knack of making themselves agreeable alround and create happiness for themselves.

३९. रोगेशद्वया दरिद्राः ॥

SU. 39.—*Rogesadrishtya daridraha.*

If the lord of the 8th from Lagna and Karaka Lagna aspect them, the person suffers from poverty.

NOTES

Roga 8, Ra 2, Ga 3-23, reversed 32, divided by 12 we have balance 8.

४०. रिपुनाथद्वया व्ययशीलाः ॥

SU. 40.—*Ripunathadrishtya vyayaseelaha.*

If the lord of the 12th from Lagna and Karaka Lagna aspect them, then the person becomes a spendthrift or extravagant.

४१. स्वामिद्वया प्रबलाः ॥

SU. 41.—*Swamidrishtya prabalaḥ.*

If the lord of Lagna aspects the Lagna and if the lord of the Karaka Lagna aspects that Lagna, the person will have very good Rajayogas.

४२. पञ्चाद्रिपुभाग्ययोर्ग्रहसम्ये बन्धः कोणयो रिपुजाययोः
कीटयुग्मयोदर्दरिष्फयोश्च ॥

SU. 42. — *Pacshadripubhagyayorgrahasamye
bandhah konayo ripujayayoho keetayugmayordara-
riphayoscha.*

If from Lagna--the 2nd and 12th or 5th or 9th or 12th and 6th or 4th and 10th have the same

number of planets posited, the person will be imprisoned.

NOTES

This seems to be the longest Sutra I have had to deal since the commencement of this work and it requires a clear explanation.

- Ripu--12 If any of these have Grahasamya then the person will have chains' beating, imprisonment and the displeasure of the governing authorities. If there is one planet in the 2nd, there must be one planet in the 12th. If there are 2 planets in the 2nd the twelfth also must have 2 planets. If there are 3 planets in the 5th, there must also be 3 in the 9th.
- Konayoho 5 and 9 Jaya—6 This is Grahasamya or equality in the number of planets. If there are evil combinations or aspects for these houses or for their lords, the punishments are certain and the man will suffer. If there are good planetary combinations or aspects for these houses or their lords, the person will have trials and troubles and prosecutions, but will be let off after trials and persecutions. Here five sets of houses have been named and the presence of planets, in each set, of equal number in each of the houses indicate imprisonments and tortures. But I gather from the commentaries that when the number of planets is not equal or properly matched, these troubles may not be indicated.
- Bhagya— Dara—4
- Ripu—12
- Riphā—10
- Kita—11
- Yugma—3

४३. शुक्राद्गौणपदस्थो राहुः सूर्यदृष्टो नेत्रहा ॥

SU. 43.- *Sukradguunapadastho rahuh suryadrishtha netraha.*

If the 5th from Arudha Lagna is occupied by Rahu and Ravi aspects him, the person will lose his sight.

NOTES

Sukra 1, Sa means 5, Ra denotes $2 = 52$, reversed 25, divided by 12, we have 1, denoting Lagna. Gauna 5, Ga shows 3, Na denotes $5 - 35$, reversed 53, divided by 12, we have the balance of 5, denoting the 5th house. Each Lagna has its Arudha. Take the 5th in the undergiven horoscope.

Lagna Rahu	Sani	Chandra Budha	Ravi Sukra
			Kuja
		RASI	
	Guru		Kethu

Here the 5th is Kataka. Its lord is in the 11th from the 5th. The 11th from Chandra falls in Meena and if I understand the sutra properly, it means the fifth Arudha falls in Meena, is occupied by Rahu and Ravi aspects him, the person will lose his sight.

४४. स्वदारगयोः सुक्रचन्द्रयोरातोर्यं राजचिह्नानि च ॥

SU. 44.—*Swadaragayoh sukracandravoryatodyam rajachinhani cha.*

If Sukra and Chandra occupy the 4th from Atmakaraka, the person will have the parapharnalia of royalty, viz., *Nagara* or drums, *Noubhat*, music, *Chatras* umbrellas, *Chamaras* or tufts of hair-fans which attendants keep waving about the royal personage and other signs and emblems of royal state.

NOTES

We can easily infer that if Sukra and Chandra in this combination are exalted, have good conjunctions and aspects, the person will have these royal insignia on a grand scale and if they are weak or have evil aspects and conjunctions, the royal parapharnalia will be on small or poor scale. There are Rajas with a few lakhs and emperors with many crores.

There are Kings and Kings, rulers and rulers, emperors and all these have different grades and different insignia. In all these sutras, taking the original commentaries and my notes the readers will see that they have to shift through a lot of conflicting evidence and confusing principles. I have tried my best to make the explanations, notes, examples as clear and convincing as possible. But in spite of all my efforts the readers may find doubts and difficulties. Here in such cases, my sound advice to them would be that they should read the sutra well twice or thrice, read the translations I have given and examples by way of illustrations. And after doing so, if they still have doubts they must think over well, for a few days, read the previous and the future stanzas and I may

assure them, that suddenly they will hit upon the correct idea or meaning and their doubts will be solved and fresh and glorious mental light will flash on their brains.

इति जैमिनीसूत्र प्रथमाध्याये तृतीयपादः समाप्तः ॥

End of Third Pada of the First Adhyaya.

अथ प्रथमाध्याये चतुर्थपाद प्रारंभः ॥

ADHYAYA 1—PADA 4

१. उपपदं पदं पित्रनुचरात् ॥

SU. 1.—*Upapadam padam pitranucharat.*

Take the 12th house from Lagna. Find out its Pada Lagna or Arudha Lagna. This becomes *Upapada*.

NOTES

For ordinary Pada we take the lord of Lagna and we count again the same number of Rasis from him as he has advanced from Lagna and this becomes Pada or Arudha Lagna. For *Upapada* we have to take from the lord of the 12th from Lagna and count again that number of Rasis from the position of its lord and the sign which falls in that number will be *Upapada*. The meaning will not be clear unless I give one or two examples.

Vrishabha is Lagna. Its lord Sukra joins Dhanus the 8th from Lagna. Counting again the 8th from Sukra we get

Kataka and this is called Pada or Arudha Lagna (see Sutra 29 of Pada 1). Now we have to find *Upapada*. Take the lord of the 12th from Lagna. The 12th from Lagna is Mesha.

	Upa-pada Lagna	Lagna	Sani
Ravi Budha Guru		RASI	-----
Sukra		Kuja Kethu	

Its lord is Kuja and he is found in the 7th from it. The seventh from him is again Mesha and in this horoscope Arudha Lagna falls in Kataka and it goes under the name of Pada. The Upapada will fall in Mesha, and the results in this chapter will be predicted with reference to Upapada. Take another horoscope. Here calculate the Pada and the Upapada Lagnas. The lord of Lagna is Sani and he is in the 4th from Lagna. The fourth from him or Simha will be Arudha or Pada Lagna. Now calculate the Upapada Lagna. Take the 12th from Lagna. This falls in Makara. Its lord is Sani. He is in the 5th house from it or Vrishabha. Now take the 5th from him, it will fall in Kanya. For this person Pada Lagna falls in Simha and Upapada falls in Kanya.

Take another example. In this horoscope the lord of Lagna is Guru. He is in Mithuna or the 4th. Count from him to the 4th; we see that it falls in Kanya. This will be the

Rahu		Sani Chandra	
			Ravi
RASI			
		Kuja Budha Sukra	
	Guru		Kethu Upapada Lagna

Pada Lagna for this native. Now take the 12th house from Lagna. This will be Kumbha. Its lord is Sani. He is found in the 4th from that house in Vrishabha. Count the 4th from him and it will be Simha and this will be his *Upapada Lagna*. All Lagnas and Bhavas have their *Pada* and *Upapada*, and Jaimini seems to pay great attention to *Atmakarakamsa*, *Pada Lagna* and *Upapada Lagna*. Some commentators say—*Upapadam Labhaditi*. This means—take the 7th from Lagna and find out the *Arudha* from it. This becomes the *Upapada Lagna*. Take the horoscope given below. *Labha* means. *La 3, Bha 4 = 34*, reversed it becomes 43, divided by 12, we get a remainder of 7, and therefore the 7th house is meant by this sutra.

The 7th from Lagna becomes Kanya (see chart on p. 109) Its lord Budha occupies the 6th house from it in Kumbha. The 6th from Kumbha is Kataka. Therefore for this horoscope the *Upapada* becomes Kataka according to this *sutra*. Thus in this horoscope according to one theory *Upapada* becomes Simha, and according to the latter *Upapada* becomes Kataka.

Lagna Ravi	Kethu	Sani	Guru
Budha			
Kuja			
—			
Sukra	RASI		
	Rahu	Chandra	Upa- pada Lagna

This makes a great deal of difference. I have indicated the differences and leave the readers to follow their own judgment, experience and personal reading.

२. तत्प पापस्य पापयोगे प्रव्राज्य दारनाशो वा ॥

SU. 2.—*Tatra papasya papayoge pravrajya daranasova.*

If the *Upapada* has evil conjunction or aspect or if the 2nd from it has an evil planet, the wife will die or he will embrace *pravrajya* or *sanyasa* or asceticism.

NOTES

Brihaspathi is quoted here. If there is a malefic planet in the *Arudha Lagna* from the 7th or *Jamittra* or an evil planet in the 7th or 2nd or Rahu is found in the 9th, the wife of the person will be destroyed.

३. उपपादस्याप्यारुदत्वादेव नात्र रविः पापः ॥

SU. 3.—*Upapadasyapyarudhatwadeva natra ravihi papaha.*

If the second from the Upapada is occupied by Ravi he does not become a malefic.

NOTES

Somehow all astrological writers have classified Ravi as an evil planet. Jaimini says that Ravi is not an evil planet when he is in the 2nd house from Upapada.

४.. शुभदृग्योगाज्ञ ॥

SU. 4.—*Shubhadrigyoganna.*

If, in the above combinations in Sutras 2 and 3, there are beneficial aspects or conjunctions, the evil results should not be predicted.

NOTES

It means that his wife will not die or he will not take sanyasa. The wife must die some day or other. What is meant here is that during those evil times indicated by the planets death will not happen.

५. नीचे दारनाशः ॥

SU. 5.—*Neechey daranasaha.*

If the 2nd from *Upapada* falls in Neechamsa or has the conjunction of a Neecha or debilitated planet there will surely be death to wife in that evil period.

६. उच्चे बहुदारः ॥

SU. 6.—*Ucchey bahudaraha.*

If, in the 2nd from *Upapada* there is an exalted planet or the second falls in an exalted Navamsa, the person will have many wives.

NOTES

I do not know if many wives add pleasure or misery to a person. His lust may be satisfied but he will be miserable. It is a question to be solved by each man for himself.

७. युग्मे च ॥

SU. 7.—*Yugme cha.*

If the 2nd from *Upapada* falls in Mithuna, the person will have many wives.

८. तत्र स्वामियुक्ते स्वर्क्षे वा नद्धेतावुत्तरायुषि निर्दर्शः ॥

SU. 8.—*Tatra sivamiyukte swarkshe va tadhhetauttarayushi nirduraha.*

If the 2nd from *Upapada* is combined by the Atmakaraka or by the lord of that 2nd sign, the person will have no wife in the latter part of his life.

NOTES

Here the conjunction of its lord seems to act prejudicially.

९. उच्चे तस्मिन्नुत्तमकुलाद्वारलभः ॥

SU. 9.—*Ucce thasminnuttamakuladdaralabha.*

If the lord of the 2nd from *Upapada* is found in exaltation, his wife will come from a respectable family.

NOTES

Family traditions and previous histories have great influence in social circles.

१०. नीचे विपर्ययः ॥

SU. 10.—*Neeche viparyayaḥ.*

If the lord of the second from the *Upapada* joins a debilitated sign, the case will be reversed.

NOTES

It means the wife will come from a despicable or mean family. Social stigmas are often unpleasant.

११. शुभसंबन्धात्सुन्दरी ॥

SU. 11.—*Shubhasambandhatsundaree.*

If the second from the *Upapada* has beneficial aspects or conjunctions, the wife will be a very beautiful woman.

NOTES

It is both a fortune and misfortune to have a very beautiful wife. Her moral behaviour and the temperament of the husband should decide this complicated problem.

१२. राहुशनिभ्यामपवादत्यगो नाशो वा ॥

SU. 12.—*Rahusanibhyamapavadatyago nasho va.*

If Sani and Rahu occupy or aspect the second house from *Upapada*, the wife will die or will be rejected by the husband for social scandals.

१३. शुक्रेतुभ्यां रक्तप्रदरः ॥

SU. 13.—*Sukraketubhyam raktapradaraha.*

If Sukra and Kethu occupy or aspect the second from *Upapada* the wife will suffer from bloody discharges or blood complaints.

NOTES

Females have these menstrual and bloody complaints very often and they lead to consumption.

१४. अस्थिस्रावो बुधकेतुभ्याम् ॥

SU. 14.—*Astisravo budhakethubhyam.*

If the second from *Upapada* has the aspect or conjunction of Budha and Kethu the wife of the person will suffer from a disease wherein her bones will be melted and dropped down.

१५. शनिरविराहुमिरस्थिज्वरः ॥

SU. 15.—*Saniravirahubhirastijvara.*

If Sani, Ravi and Rahu join or aspect the 2nd house from *Upapada* the wife will suffer from chronic or persistent low fever.

NOTES

In the Ayurvedic system, there is the *Raktasrita Jwara* or fever found persistent in blood and *Astigata Jwara* or fever which has penetrated to the bones and which cannot easily be eradicated. The first fever is milder while the second is more serious. Fever is the monarch of all diseases and brings in its train various complications.

१६. बुधकेतुभ्यां स्थौल्यम् ॥

SU. 16.—*Budhakethubhyam sthaulyam.*

If the second from *Upapada* is aspected or conjoined by Kethu and Budha, the wife becomes clumsily corpulent.

NOTES

I believe great corpulence and accumulation of fat in the body of man or woman is a great misfortune. There is a limit to corpulence. When it is unwieldy it gives great inconvenience.

१७. बुधक्षेत्रे मन्दाराभ्यां नासिकारोगः ॥

SU. 17.—*Budhakshetre mandarabhyam nasikarogaha.*

If the second from *Upapada* falls in one of the signs of Budha, viz., Mithuna or Kanya and possesses the aspect or conjunction of Sani and Kuja, the wife will suffer from nasal diseases or complaints of the nose

१८. कुजक्षेत्रे च ॥

SU. 18.—*Kujakshetre cha.*

If the second house from *Upapada* falls in one of Kuja's houses, viz., Mesha or Vrischika and has the aspect of Kuja and Sani, the same nasal diseases will trouble the man's wife.

१९. गुरुशनिभ्यां कर्णरोगो नरहका च ॥

SU. 19.—*Gurusanibhyam karnarogo narahaka cha.*

If the second from *Upapada* falls in any one of the houses of Kuja or Budha and has the aspect or conjunction of Guru and Sani, the wife will have ear complaints and also nervous diseases.

२०. गुरुराहुभ्यां दन्तरोगः ॥

SU. 20.—*Gururahubhyam dantarogaha.*

If the second from *Upapada* falls in any of the houses of Budha or Kuja and has the aspect of Guru and Rahu, the wife will suffer from tooth diseases.

NOTES

In Sanskrit it is stated that four forms of diseases are the most painful to endure, viz., *Akshi*=eyes, *Kukshi*=stomach, *Sira*=head and *Danta*=teeth. These aches are very painful.

२१. शनिराहुभ्यां कन्यातुलयोः पञ्चवारोगो वा ॥

SU. 21.—*Sanirahubhyam kanyathulayoho pangurvatarogo va.*

If the second from *Upapada* falls in Kanya or Thula and has the aspect of Sani and Rahu, the wife will be defective in limbs or will suffer from windy complaints.

NOTES

Ayurveda says that when the three Dhatus—Vata, Pitta, and Sleshma—are properly distributed, the body keeps good health. When any one of them is excited, diseases appear.

२२. शुभद्रिग्योगान्न ॥

SU. 22.—*Subhadrigyoganna.*

If in the combinations given above there are beneficial conjunctions or aspects, the evils will disappear and bad should not be predicted.

२३. सप्तमांशप्रहेभ्यश्चैवम् ॥

SU. 23.—*Saptamamsagrahebhyaschaivam.*

The above results may also be predicted by the 7th from *Upapada*, by the *Kalatra Karakamsa* and by the lords of those houses.

NOTES

This means that all the above results good and bad may be predicted by the lord of the 7th from *Upapada*, and by the 7th house from *Upapada*, by the *Kalatra Karakamsa* and also by its lord. For each Bhava so many combinations have to be examined that astrological predictions are not easy matters. Great devotion is needed.

२४. बुधशनिशुक्रेष्वनपत्यः ॥

SU. 24.—*Budhasanisukreshwanapatyaha.*

If the 7th from *Upapada* and its lord and the lord of the *Kalatra Karakamsa* and its lord—if all these four are aspected or conjoined by Budha, Sani and Sukra, the person will have no issues.

२५. पुत्रेषु रविराहुगुरुमिर्बहुपुत्रः ॥

SU. 25.—*Putreshu ravirahugurubhirbahuputraha.*

If the 5th house from the 7th, from *Upapada*, its lord, the *Kalatra Karakamsa* and its lord have the aspects or conjunctions of Ravi, Rahu and Guru, the person will have many children.

NOTES

Rahu seems to exercise very peculiar influences.

२६. चन्द्रेणकपुत्रः ॥

SU. 26.—*Chandrenaikaputraha*.

If in the combination given in Sutra 25, the fifth has only Chandra's aspect or conjunction, the person will have only one son.

२७. मिश्रे विलम्बात्पुत्रः ॥

SU. 27.—*Misre vilambathputraha*.

If the 5th in Sutra 25 has combinations and aspects, both for many issues and no issues, then predict an issue later on in life.

NOTES

What the author means is, when there are combinations for many children and no children, the person will have issues later on in life. The problem of children is curious and various. Some beget children very early in life and get as many as 20 or 25 by one wife. Others get even 30 to 35 children by two or three wives one after the other or simultaneously by several wives. There are some who get only a limited number. Some get an issue early in life and get no more. Some get one child in the middle of their life and there

are others who get only one child towards the close of their lives. God's creation presents puzzles and confusion all round us.

२८. कुजशनिभ्यां दत्तपुत्रः ॥

SU. 28.—*Kujasanibhyam dattaputraha.*

If the 5th house, in the combinations given in Sutra 25, has the aspect or conjunction of Kuja and Sani, the person will have an adopted son.

NOTES

I have shown the importance of children in the previous notes. There are 14 varieties of children mentioned by the Hindu Law.

२९. ओजे बहुपुत्रः ॥

SU. 29.—*Oje bahuputraha.*

If the 5th from the combinations mentioned in Sutra 25 falls in an odd sign, the person will have many children.

३०. युग्मेऽल्पप्रजाः ॥

SU. 30.—*Yugme alpaprasha.*

If the 5th sign in the above combinations falls in even signs, there will be few issues.

३१. गृहक्रमात्कृष्टिरदीशपञ्चमांशप्रहेष्यवैवस् ॥

SU. 31.—*Gruhakramatkukshitadeesapanchamamsagrahebhyaschaivam.*

Just as you find out from Janmalagna, particulars about children, so also inquire into the 5th

house by considering *Upapada* and its lord, and Putra Karakamsa Rasi and its lord.

NOTES

In General Astrology the significations of the 12 Bhavas have been well explained. As we take the Rasis, their lords, the planets, who conjoin and aspect them and determine the results in reference to them so also Jaimini advises the students to determine the various results with reference to *Upapada*, its lord and the lord of the *Putra Karakamsa* and the various aspects and conjunctions these houses have as also their lords. In fact the same procedure should be adopted as in the examination of the 12 Bhavas. Only these are taken with reference to birth Lagna and the author says instead of the *Janmalagna*, take the *Upapada*, its lord and *Putra Karakamsa*.

३२. भ्रातृभ्यां शनिराहुभ्यां भ्रातृनाशः ॥

SU. 32.—*Bhratrubhyam sanirahubhyam bhratrunasha.*

If Sani and Rahu occupy the 11th or the 3rd from *Upapada* and its lord, the elder and the younger brothers die respectively.

NOTES

The 11th house denotes elder brothers and elder sisters and the 3rd indicates the younger brothers and sisters. This is well known in General Astrology. We take these from *Janmalagna*. Here Jaimini takes them from *Upapada*.

३३. सुक्रेणव्यवहितगर्भनाशः ॥

SU. 33.—*Sukrenavyavahitagarbhanasha.*

If Sukra joins the 3rd or the 11th from *Upapada* and its lord, the younger and the elder brothers will die.

NOTES

I have already shown that the 3rd indicates younger and the 11th elder brothers and sisters.

३४. पितृभावे शुक्रद्रष्टेऽपि ॥

SU. 34.—*Pitrubhave sukradrishtepi.*

If the Lagna or the 8th house from it has the aspect of Sukra, loss must be predicted for elder and younger brothers.

Pitru One—Pa 1, Ta means $6=16$, reversed it becomes 61, divided by 12, we get the Lagna or one. *Bhava=8, Bhu* stands for 4 and *Va* stands for $4=44$, divided by 12, we have the remainder 8. The commentators refer simply to Lagna and Ashtama and we have to take them from Janmalagna. How Ashtama or the 8th has anything to do with elder and younger brothers, cannot be traced. The Sutra is clear and we have to take it as given by the Maharishi.

३५. कुजगुरुचन्द्रबुधैर्बहुभ्रातरः ॥

SU. 35.—*Kujaguruchandrabudhairbahu bhratara.*

If the 11th and 3rd from *Upapada* and its lord are joined by Kuja, Guru, Chandra and Budha, the person will have many brothers, elder and younger included.

३६. शन्यारभ्यां द्रिष्टे यथास्वं भ्रतृनाशः ॥

SU. 36.—*Sanyarabhyam drishte yathaswam bhratrunasha.*

If the 3rd and 11th from *Upapada* have the aspect of Sani and Kuja, the person will have his brothers destroyed.

NOTES

What the 3rd has evil aspects, the younger and when the 11th has aspects, the elder brothers will die. If both have civil aspects, then the younger as well as the elder brothers will die. Sisters are included in brothers. Brethren refers to those who are born with a person, males and females included.

३७. शनिना स्वमात्राशेषश्च ॥

SU. 37.—*Sanina swamatraseshascha.*

If the 3rd and 11th from *Upapada*, and its lord are aspected by Sani, the person will lose all his brothers and sisters and he will remain alone.

३८. केतौ भगिनीबाहुल्यम् ॥

SU. 38—*Kethau bhagineebahulyam.*

If the 3rd and 11th from *Upapada* and its lord has the conjunction of Kethu, the person will have many sisters.

३९. लाभेशद्भाग्यमे राहौ दंष्ट्रावान् ॥

SU. 39.—*Labhesadbhagyabheh rahau damstravam.*

If Rahu joins the 2nd from the 7th from *Upapada*, the person will have large teeth or no teeth or will become dumb.

४०. केतौ स्तब्धवाक् ॥

SU. 40.—*Kethau stabdhavak.*

If Kethu joins the 2nd house from the 7th from *Upapada*, the person will be an indistinct speaker or possesses bad pronunciation. He may also have stammering.

४१. मन्दे कुरूपः ॥

SU. 41.—*Mande Kuroopaha.*

If Sani joins the 2nd house from the lord of the 7th house from *Upapada*, the person becomes ugly and repulsive.

४२. स्वांशवशाद्गौरनीलपीतादिवर्णाः ॥

SU. 42.—*Swamsavasadgowraneelapeetadi-varnaha.*

The colour or complexion of the person, yellow, dark, golden or white must be predicted from the nature of the Navamsa occupied by the *Atmakaraka*.

NOTES

Similarly Jaiinini hints to find out the colours of the various relations from the Navamsas occupied by their respective Karakas. Varahamihira says *Lagna Navamsapa Thulya Tanusyat*. Judge the colour, etc., of the person by the Navamsa occupied by the lord of Lagna.

४३. अमात्यानुचरादेवताभक्तिः ॥

SU. 43.—*Amatyānucharaddevatabhaktihi.*

Take the planet next in degrees to *Amatyakaraka* and find out from him the religious tendencies of the person.

NOTES

As per those rules the next planet in degrees to *Amatyakaraka* will be *Bhratrukaraka*. If that planet happens to be evil, the man will be devoted to the worship of evil spirits, if he happens to be good, then he will worship good Gods. In the all-powerful *Time* are embedded 33 crores of Devatas or forces or Energies for purposes of creation, protection and destruction. Eleven crores of energies are under the control of Brahma and his Spouse Saraswathi, representing all education, *gnana* and intelligence for creative or generative functions. Eleven crores of energies are under the rule of Vishnu with Lakshmi, for functioning protection. Money is needed for protection and Lakshmi's grace is wanted. Eleven crores of forces are under the control of Mahesvara with Durga for destructive purposes. By tapas man gets psychological energy. This enables him to issue orders to the different forces, generative, protective and destructive as he develops one of these three. *Nigraha* and *Anugraha* forms are different. The education department increases a man's knowledge; the District Magistrate has power to offend; the Sessions Judge can hang a man or let him off from the gallows. The postal man can transport news and money and small articles. The police and the revenue have different functions. All are orders or mental forces but each has a different function. By keeping company with a scavanger a man gets dirty stink. By asso-

ciating with a scent merchant he gets perfumes. All these 33 crores of energies are called Devatas and by analogy Gods. The psychology of a person differs considerably from others. While one cultivates the art of charity and philanthropy, another cultivates the art of cruelty and destruction. In this sutra the man's devotion is shown by the planets. When they are bad he invokes evil spirits or forces. When good, he invokes the beneficial powers. I refer my readers to the wilderness of Mantra Sastras. There are *sapta koti mahamantras* and *navakoti kshudra mantras*. The former enable a person to do beneficial actions by the help of Mahamantras or beneficial forces. The latter enable the person to call evil powers and do mischief to the people. We have *Dakshinachara* or good and *Vamachara* or bad.

४४. स्वामी केवलपापसंबन्धे परजातः ॥

SU. 44.—*Swamse kevalapapasambandhepara-jataha.*

If evil planets occupy *Atmakarakamsa Rasi*, the person will be born of adultery.

४५. नात्रपापात् ॥

SU. 45.—*Natrapapath.*

If the Atmakaraka is himself evil and other evil planets are not with him, then the evil in the above sutra should not be attributed.

NOTES

This means he will be legitimate and born to his father.

४६. शनिराहुभ्यां प्रसिद्धिः ॥

SU. 46.—*Sanirahubhyam prasiddhihi.*

If Sani and Rahu are in conjunction with *Atmakarakamsa* Rasi, the person will become a notorious rake.

NOTES

People indulge in sexual embraces, but many do so with some sense of honour. But there are many who are shameless in such matters.

४७. गोपनमन्येभ्यः ॥

SU. 47.—*Gopanamanyebhyaha.*

If in the *Atmakarakamsa* other evil planets than Sani and Rahu are conjoined, the person will not be born to another's seed, but his mother will be immoral.

NOTES

A person's mother may be an immoral woman, but he may be the product of legitimate embrace.

४८. शुभवर्गेऽपवादमात्रम् ॥

SU. 48.—*Shubhavarge apavadamatram.*

If shubha *Shadwarga* arises in the *Atmakarakamsa* in the above-mentioned *yogas*, there will be scandal about his legitimacy but he will be really born of his father's seed.

NOTES

There will be unfounded suspicions about his birth but they will not be true.

४९. द्विग्रहे कुलमुख्यः ॥

SU. 49.—*Dvigrahe kulamukhyaha.*

If there are two planets in the *Atmakarakamsa*, the person will become a leader in his community.

NOTES

Persons, males as well as females, have peculiar temperaments. To be a leader in his own community, family, religion, science, art, or sect, trade or line of profession is a great ambition which they often try to emulate. Even in vices there are leaders and subordinates. The leader of a dacoit gang will have hundreds or thousands of persons under him and the leadership is courted by his followers and admirers. Take any line of work, there are leaders and those who follow them as menials and subordinates of various grades. In this leadership, there is much good or evil the leader can do. If there are two or more evil planets in the Karakamsa, the person will be cruel and sinful in his deeds. If there are benefics, we may expect the prominence in good and virtuous ways.

End of Fourth Pada of the First Adhyaya.

ADHYAYA 2—PADA 1

१. आयुः पितृदिनेशाभ्याम् ॥

SU. 1.—*Aayuh pitrudinesabhyam.*

Longevity of a person has to be determined with reference to Lagna and the 8th from it.

NOTES

Pitru=1, Dina=8; Pa 1, Ta means 6, 16 reversed will be = 61, divided by 12 we have a remainder 1. Therefore the 1st house. *Di = 8, Na = 0*, reversed we get 08. Therefore 8th house from Lagna is signified. *Jataka Chandrika*, following Parasara, lays down 8th and 3rd as houses of longevity.

२. प्रथमयोरुत्तरयोर्वा दीर्घम् ॥

SU. 2.—*Prathamayoruttarayorva deergham.*

If the lords of the 1st and 8th are in movable or common signs or if one of them is in a movable and the other in a common sign, there will be longevity.

३. प्रथमद्वितीययोरन्तर्योर्वा मध्यम् ॥

SU. 3.—*Prathamadwiteeyayorantayorva madhyam.*

If the lords of the 1st and 8th are found in Chara and Sthira Rasis—movable and fixed—or if both of them are in double bodied signs, there will be middle life.

४. मध्ययोराधन्तयोर्वा हीनम् ॥

SU. 4.—*Madhyayoradyantayorva heenam.*

If the lords of the 1st and 8th are found in fixed signs or one in Chara and other in Dwishabha, there will be short life. In the second sutra the last portion repeats the same idea.

५. एवं मन्दचन्द्राभ्याम् ॥

SU. 5.—*Evam mandachandrabyam.*

The rules he has given in the first four sutras must also be applied to Chandra Lagna and the Lagna.

NOTES

Manda = 1, Ma 5, Da 8 = 58, reversed we have 85, divided by 12, we get 1 or first house. Therefore apply the above rules for Lagna and Chandra. Here he drops the lord of the 8th.

६. पितृकालतश्च ॥

SU. 6.—*Pitrukalatascha.*

<i>Poorna</i>	<i>Madhya</i>	<i>Alpa</i>
1 Long 1 life	1 Middle 2 life	1 Short 3 life
2 Long 3 life	2 Middle 1 life	2 Short 2 life
3 Long 2 life	3 Middle 3 life	3 Short 1 life

Long, middle and short lives may also be ascertained from Lagna and Hora Lagna.

1. *Chara*—Movable.
2. *Sthira*—Fixed.
3. *Dwisiswabhava*—Common or Double bodied sign.

Long life is ensured when the above-mentioned lords are—

1. In two movable signs.
2. In fixed and common signs.
3. In common and fixed signs.

Middle life

When the two lords are in—

1. Movable and fixed signs.
2. Fixed and movable signs.
3. Common and common signs.

Short life

1. Movable and common.
2. Fixed and fixed.
3. Common and movable.

This table enables the reader to readily ascertain from the lords of Lagna, Chandra and Hora Lagna and the lord of the 8th, the term of life of a person.

६. संवादात्माप्रमाणम् ॥

SU. 7.—*Samvadatpramanyam.*

Whichever longevity is determined by the greater number of combinations of planets, that term of life should be predicted and it will happen certainly.

NOTES

This system of calculation and comparison is called *samvada*. Three systems have been given, viz.,

1. From the position of the lords of Lagna and the 8th in the movable, fixed and common signs.

2. From the position of the lords of Lagna and Chandra Lagna in the above Rasis.
3. From the position of the Lagna and Hora Lagna in the above signs. I have already explained what is meant by Hora Lagna.

If the terms of life given by any of these two are opposed to or vary from the term of life indicated by one system, then the former will prevail. If the calculations from these three systems agree, then certainly the person will have that term which they show.

८. विसंवादे पितृकालतः ॥

SU. 8.—*Visamvade pitrukalataha.*

If three terms of life are indicated by the three systems, then the terms obtained by the Lagna and Hora Lagna should be preferred and accepted.

NOTES

If by one system we get long life, by another system middle life and by the third short life, accept that term which you get by the Lagna and Hora Lagna and reject the other terms obtained by other calculations.

९. पितृलभगे चन्द्रे चन्द्रमन्दाभ्याम् ॥

SU. 9.—*Pitrulabhage chandre chandramanda-bhyam.*

If Chandra is in the 7th from Janma Lagna then the longevity obtained from the lord of these two must be taken as the definite term of a man's life.

Alpayu or short life extends from birth to 32 years.

Madhyayu or middle life extends from 33 to 66 years.

Paramayu or long life extends from 67 to 100 years.

Each Rasi has 30 Bhagas or 30 degrees and the positions of planets and houses will have to be taken with reference to degrees and minutes they occupy. If the lords of Lagna and 8th are in the first 10 degrees of the Rasis indicating long life, the person will have the full benefit of purnayu. If they are in the end of those Rasis, death must be predicted at the commencement of longevity. If they are in the middle, then the extent of the term in longevity must be found out by the rule of three. The rule of three should be thus applied. For each degree of the Rasi we get 1 year and 36 days as per explanations of the old commentators. If purnayu counts 34 years from 66th year to one hundred, then this has to be divided by 30 degrees composing a Rasi. We get 1 year and 48 days and not 36 as explained by them. A purnayu man under that technical term may die from his 67th year's age to his 100th year. Find out the degrees passed by the lords of Lagna and 8th in the respective houses they are and then by rule of three find out how many degrees and minutes and seconds they have passed in those Rasis and ascertain how many years they give. Add this to 66 and the years so obtained will be the term of life, the person will have in the longevity period. Say they are in 16 degrees 20 minutes and 50 seconds. What would be the term of life? We have taken this in the purnayu. If each degree gets 1 year and 48 days, what will be the number of years, months and days for 16 degrees, 20 minutes and 50 seconds? This is simply a question of the rule of three. We get 18 years, 6 months, 9 days and 40 ghati. This added to 66, the term of middle life, we get 84-6-9-40. The longevity of the person will be 84 years, 6 months, 9 days and 40 ghati and his death must be predicted after this age.

Similarly the age must also be ascertained by Hora as well as by Chandra Lagna. If there are differences, take the majority and decide. In the second and third divisions of Madhya and Alpayus or middle or short lives the same procedure has to be followed. This gives a clue to predict the correct time of death. The author in these sutras has not spoken anything about the Balarishta, Madhyarishta and Yogarishta. A very large number of infants die before they are eight years of age and this is described as death from Balarishta. Then Madhyarishta extends from 8 to 20 years, and we have a large number of deaths. Then we have the Yogarishta extending from 20 to 32. Probably Jaimini includes all these three different periods in the Alpayuryoga which extends upto 32 years (see my notes in *Brihat Jataka* and *Sarvarthachintamani* on these various terms of life). Unless we have a full knowledge of *Balarishta* the calculation of Jaimini will not be found useful or accurate. An infant dies in the womb, a few minutes after birth or months—how can these Yogas apply to them? See *Pindotpatti* or foetal development given by me in *Brihat Jataka*.

१०. शनौ योगहेतौ कक्ष्याह्रासः ॥

SU. 10.—*Sanow yogahetou kakshyahrasaha.*

If in the above combinations Sani causes the *Purnayuryoga*, then place it as *Madhyayuryoga*. If he causes *Madhyayuryoga*, then put it in *Alpa* and if he causes *Alpa*, then consider it as still less and predict very early death

११. विपरीतमित्यये ॥

SU. 11.—*Vipareetamityanye.*

Some others are of opinion that when the longevity is caused by Sani there should be no Kakshya Hrasa or deduction or degradation. They mean that the term indicated by Sani should hold good.

१२. न स्वर्क्षतुङ्गे सौरे ॥

SU. 12.—*Na swarkshathungage saure.*

If Sani causing longevity occupies his own or exalted house, Kakshya Hrasa — or reduction — should not be applied.

१३. केवलपापद्रग्योगिनि च ॥

SU. 13.—*Kevalapapadrigyogini cha.*

If Sani, causing longevity, has many evil aspects and conjunction, then, *Kakshya Hrasa* should not be predicted.

१४. पितृलभगे गुरो केवल शुभद्रग्योगिनि च कक्ष्यावृद्धिः ॥

SU. 14.—*Pitrulabhage gurow kevala shubhadrigyogini cha kakshyavridhihi.*

If Guru occupies the Lagna or the 7th has no evil conjunctions or aspects, but beneficial aspects and conjunctions, he will cause increase or Kakshya-vridhi.

NOTES

This means, if short life is revealed by the planetary conjunctions, he will push it into middle life, if middle life is denoted by the planetary positions, he will cause long life, if

long life is indicated, then he will grant the person life term beyond a hundred years.

१५. मलिने द्वारबाह्ये नवांशे निधनं द्वाराद्वारेशयोश्च मालिन्ये ॥

SU. 15.—*Maline dwarabahye navamse nidhanam dwaradwaresayoscha malinye.*

If *Dwarabahya Rasis are malefic signs or if malefics occupy these Dwarabahya Rasis, or if the lord of Dwarabahya Rasi is a malefic, death will happen in the Navamsa Dasas of such Dwarabahya Rasis.

NOTES

Dwara Rasi is the sign which commences the period for a man. This will be some sign from the Lagna. Like the Pada Lagna, that sign from it which bears the same number from Dwara Rasi will be called Dwarabahya Rasi. Suppose the 4th from Lagna is the Dwara Rasi, which commences the Dasa, the 4th from it or the 7th forms the Dwarabahya Rasi. In the *Jaiminisutras* later on will be explained the Rasi Dasas or periods and sub-periods and when a man would be killed. This method of attributing Dasas and Bhuktis to Zodiacal signs is not even hinted at in other books. There the Dasas and Bhuktis are attributed to

* The sutra is very tough and even the commentators have not come to our rescue. It has reference to Maraka or death and has been dealt with by me in my *Studies in Jaimini Astrology*. The Rasi in which a Dasa begins at birth is Dwara Rasi. Suppose the Lagna is Meena and the Dwara Rasi is the 5th from it, viz., Kataka. Then the 5th from Kataka, viz., Vrischika will be called Bahya (Dwarabahya) Rasi. Dwara Rasi is also called Paka Rasi while Bahya Rasi is also known as Bhoga Rasi.

planets and constellations. In the Amsayurdaya of Satyacharya, Lagna in any sign contributes its own term of life. These Dwarabahya Rasis are also called *Pakabhoga Rasis*. Paka means Dasa. If these two Dwarabahya Rasis are evil signs, death will result in the period of an evil Navamsa in them. If the lords of these two Rasis have evil aspects or conjunctions, death must be predicted in the period of the evil Navamsa. Death always happens under the greatest malefic planet and malefic Rasi.

१६. शुभद्रग्योगाद् ॥

SU. 16.—*Shubhadrigyoganna.*

If to the Dwarabahya Rasis, and the Rasi occupied by Dwarabahya there are beneficial aspects and conjunctions, there will be no death in the Navamsa periods of those Rasis.

१७. रोगेषो तुङे नवांशवृद्धिः ॥

SU. 17.—*Rogese tunge navamsavridhihi.*

If the lord of the 8th from Lagna joins exaltation, there will be increase of life in the Dasa of the Navamsa thus averting the death indicated in the above combinations.

१८. तत्रापि पदेशदशान्ते पदनवांश दशायां पितृदिनेशकिकोणे वा ॥

SU. 18.—*Tatrapi padesadasante padanavamsa-dasayam pitrudinesatrikone va.*

If there is an increase of life as per Sutra 17, then death will happen in Navamsa Dasa of the Rasi occupied by Arudhalagnadhipathi ; in the

Dasas of Rasis which are in trikona to lords of Lagna and 8th; in the Navamsa Dasa of the Rasi containing Arudha Lagna.

NOTES

Pitru 1, *Pa* stands for 1, *Ta* denotes $6=16$, reversed it is 61, divided by 12, we have 1 remainder, and it means Lagna. *Dina* 8, *Da* stands for 8 and *Na* $0=80$, reversed it means 08, or the 8th house. If in the Vriddhi paksha named in Sutra 17, the death does not happen then, when can the person expect death. Jaimini here gives the periods when death may be expected. The Arudhadhipathi or the lord of Pada Lagna occupies some Rasi. Death may be predicted in the Navamsa Rasi Dasa. Death may also happen in the Dasas of the Trikonas from Lagna and the 8th or in the Navamsa Dasa of the Arudha Rasi from Lagna. He has given here three sets of combinations.

1. Death may occur in the Dasas of Trikonas from Lagna and the 8th.
2. Death may occur in the Navamsa Dasa of the Arudha Rasi.
3. It may happen in the Navamsa Dasa from the Rasi occupied by the lord of Arudha Lagna.

१९. पितृलभरोगेशप्राणिनि कण्टकादिस्ये स्वतश्चैवं तिधा ॥

SU. 19.—*Pitrulabharogesapranini kantakadis-the swataschaivam thridha.*

If the lord of the 8th from Lagna and the lord of the 8th from the 7th, from Lagna are powerful and occupy Kendras, Panaparas and Apoklimas,

then they cause long, middle and short lives respectively.

NOTES

The lord of the 8th from Lagna and the lord of the 8th from the 7th from Lagna must be powerful. If they occupy Kendras, they give long life. If they occupy Panaparas, they produce middle life. If they occupy Apoklimas, they produce short life.

Kendras are 1, 4, 7 and 10 from Lagna. Panaparas are 2, 5, 8 and 11 from Lagna. Apoklimas 3, 6, 9 and 12 from Lagna.

२०. योगात्समे स्वस्मिन्विपरीतम् ॥

SU. 20.—*Yogatsame swasmin vipareetam.*

If Atmakaraka joins the 7th from the 7th (Lagna), the meaning conveyed in Sutra 19 will have to be differently interpreted.

NOTES

In this Sutra he is going to show some special results. These are called Viparitas or perverts in meaning. The 7th from the 7th will be Lagna itself. If by Sutra 19 longevity is indicated, then call it middle life, if they indicate middle, call it short life, if short life is shown say there will be a very little term of life. If it is long, say it will be short, if it is short, say long, if it is middle, then call it middle. Commentators give some more hints. If the lord of the 8th from Lagna is in exaltation, then he will give one-half more than what could be expected from him.

If he occupies a debilitated Rasi, then he will cut off one-half of what he would have given under normal conditions. Similarly when there are exalted and debilitated planets in the 8th we have to draw inferences and add or take away from the terms of life indicated by them.

२१. राशितः प्राणः ॥

SU. 21.—*Rasitaha pranaha.*

The strength of the Rasis must be properly ascertained.

NOTES

Jaimini gives particular strength to Rasis, other Shastras also attach importance to Rasis. He details Karakayogas shortly. He says that much strength need not be attached to Amsa.

२२. रोगेशयोः स्वत ऐक्ये योगे वा मध्यम् ॥

SU. 22.—**Rogesayoh swata aikye yoge va madhyam.*

If the 8th houses from Lagna and the 7th are joined by their Karakas or if they happen to be themselves Karakas, if the lords of the 8th house from Lagna and the 7th are occupying Kendras, Panaparas or Apoklimas, then the terms of life

* I have not meddled with the English rendering of this sutra by Prof. B. Suryanarain Rao. I understand it thus: "If the lord of the 8th from Lagna or the 8th from the 7th is himself Atmakaraka; or are in conjunction with Atmakaraka, the terms of life mentioned in Sutra 19 are to be reduced." The rest is clear from Prof. Rao's notes.

ascertained from the combinations shown in Sutra 19 will have to be reduced.

NOTES

If the life indicated is long, then convert it into middle, if it is middle, then reduce it to short, and if it is short, then fix death very early. This kind of increase or decrease depends on the particular positions of planets and the Rasis they occupy and these matters should be particularly and carefully studied and the positions of the planets should be properly understood.

२३. पितृलभयोः पापमध्यत्वे कोणे पापयोगे वा कक्ष्याह्रासः ॥

SU. 23.—*Pitrulabhayoh papamadhyatwe kone papayoge va kakshyahrasaha.*

If Lagna and 7th from it lie between evil planets, or if evil planets are in the Trikonas from Lagna and Saptama, Kakshyahrasha or deductions and additions must be made for terms of life which are obtained by planetary positions.

२४. स्वस्मिन्नप्येवम् ॥

SU. 24.—*Swasminnappyevam.*

If the Karaka is between the evil planets or evil planets conjoin the Trikonas from him, Kakshyahrasha should be made.

२५. तस्मिन्पापे नीचेऽतुङ्गेऽशुभसंयुक्ते च ॥

SU. 25.—*Thasminpape neeche-atunge-ashubhasamyukte cha.*

If the Karaka joins Neecha or does not join the exaltation or if he is not in conjunction with benefics, Kakshyahrasa should be made.

NOTES

A house or planet is said to be between malefics when the 2nd and 12th from it are occupied by evil planets. When two evil planets are on both sides of a Lagna or a planet, it forms Kartariyoga and acts prejudicially to the Bhava indicated by the Rasi or the planet.

२६. अन्यदन्यथा ॥

SU. 26.—*Anyadanyatha.*

If Lagna and Saptama (7th) or if Karaka and the 7th from him are between beneficial planets or if the Trikonas from Janma and Karaka Lagnas are occupied by benefics, if the Karaka happens to be a benefic, if he is in exaltation and not in debilitation or has beneficial conjunction, there should be no Kakshyahrasa made.

२७. गुरौ च ॥

SU. 27.—*Gurou cha.*

If Guru happens to be Karaka and has evil planets in 2nd, 12th, 6th and 8th and in the houses forming Trikonas from him or has evil planets with him or he is not in exaltation or joins Neecha Rasi, Kakshyahrasa should be made. And in cases where

these combinations are reversed increase must be predicted.

२८. पूर्णन्दुशुक्योरेकराशिवृद्धिः ॥

SU. 28.—*Purnendusukrayorekarasivriddhihi.*

If Purna Chandra and Sukra become Karakas and occupy the positions named in the above sutras, they will give an increase of one Rasi Dasa.

NOTES

A certain Rasi Dasa becomes death inflicting but when such a combination is present, this Dasa will pass off and the next Dasa will cause death. This means they will increase the longevity of the person.

२९. शनौ विपरीतम् ॥

SU. 29.—*Sanau vipareetham.*

If Sani becomes Karaka and is found in the places named in the previous sutras, he causes Kakshyahrasa in the earlier Dasa than the maraka.

NOTES

This means he will cut short the life by one Dasa and therefore earlier than the allotted time; when Chandra, Sukra and Sani become powerful in these directions, we need not take other planets into consideration and there will be no decreases.

३०. स्थिरदशायां यथाखण्डं निबनम् ॥

SU. 30.—*Sthiradasayam yathakhandam nidhanam.*

Three sections for Ayurbhava or longevity have been explained, viz., long, middle and short lives. In the Sthira Dasa suppose the term of life is settled as middle. If a death-inflicting planet or Dasa comes in the period of Alpayu, the person will not die, but will suffer sickness and misery at the time.

NOTES

For death he must wait for the middle term and the maraka there. Sthira Dasas seem to prolong life to a certain extent.

३१. तत्त्वक्षविशेषः ॥

SU. 31.—*Tatrarkshaviseshaha.*

In the matter of death, note the peculiarity of the Rasi. That is death will happen in the Dasa of the Marana Karaka Rasi.

NOTES

Divide the 12 signs into 3 Khandas or sections and predict the death for short life in the first Khanda, for middle life in the second Khanda, and for long life in the third Khanda in that Rasi Dasa which is cruel or which possesses the power to inflict death. Suppose a man gets *Alpayu* or short life as the result of the planetary and sign peculiarities foreshadowed in the previous sutra on longevity ; then his death must be and will be caused by the most cruel in the first Khanda, or the first four signs. Middle life will have death in next four signs and the long life will have an end in the most cruel of the last four Rasi Dasas.

३२. पापमध्ये पापकोणे रिपुरोगयोः पापे वा ॥

SU. 32.—*Papamadhye papakone ripurogayoh pape va.*

If the Dasa is between malefics or has evil planets in its Trikonas, or has evil planets in 12 and 8, such a Dasa will cause death to the person.

३३. तदीशयोः केवलक्षीणेन्दुशुक्रदृष्टौ वा ॥

SU. 33.—*Tadeesayoho kevalaksheenendusukradrishtow va*

If the lords of the 12th and 8th are aspected by Ksheenachandra and Sukra, the Dasa of the 12th or 8th will inflict death.

NOTES

Ksheenachandra is powerless or New-Moon Sukra must also be weak or powerless. Here Jaimini seems to hint that those lords should have no other planetary aspects to kill the person. When a combination is given, there should be no disturbing agencies to produce the result.

३४. तत्प्राप्याद्यर्क्षारिनाथदृश्यनवभागद्वा ॥

*SU. 34.—*Tatrapyadyarksharinathadrisyayanavabhadga.*

* This is a rather tough stanza and Professor Rao's notes are not clear. Of the several Rasi Dasas which are capable of causing maraka, death is likely to occur (1) in the first Rasi Dasa (2) Find the lord of the 6th from the Rasi whose Dasa is the first. See what Navamsa this lord aspects. Death will take place in the sub-period of that Navamsa Rasi. Suppose Dhanus is the first Rasi Dasa. Death will happen either in this or the 6th from Dhanus, viz., Taurus and the lord of Taurus is Venus. Suppose he aspects Kanya in Navamsa. The death will happen in the sub-period of this Kanya Navamsa Rasi.

Of the Rasi Dasas which have the power to cause death, death is likely to happen in the first Rasi Dasa and the sub-period of Rasi of the Navamsa Rasi which is aspected by the planet who is lord of the 6th from the Rasi whose Dasa is the first.

NOTES

As per principles explained in the previous sutras the author determines the period of death. The First Rasi which commences the Dasa and the Dasa which its 6th sign furnishes, find out their lord and see what Navamsas they aspect, death will happen in the sub-period of that Navamsa Rasi which they aspect. These are referred to in the Navamsa Kundali or Diagram.

३५. पितृलभभावेशप्राणी रुद्रः ॥

SU. 35.—*Pitrulabhabhavesapraneerudraha.*

Whoever is stronger among the lords of the 8th from Lagna he gets the name of Rudra.

NOTES

The symbol of Rudra will be given to the lords of the Rasis which are stronger in the 8th houses from Lagna and Saptama or 7th.

३६. अप्राण्यपि पापद्रिष्टः ॥

SU. 36.—*Apranyapi papadrishtaha.*

If the weaker among the lords of the two houses, 8th from Lagna and 7th, is aspected by malefics, he will also get the name of Rudra.

NOTES

Thus sometimes there may be two Rudras instead of one.

३७. प्राणिनि शुभदृष्टे रुद्रशूलान्तमायुः ॥

SU. 37.—*Pranini subhadrishte rudrasulantha-mayuhu.*

If the powerful Rudra is aspected by benefics, death may be predicted in the Rudra Rasi, or in the periods of its Trikona Rasis 1, 5 and 9.

NOTES

First classify and find out under what heading the term of life falls and then predict death at the end of the Dasa which is cruel.

३८. तत्रापि शुभयोगे ॥

SU. 38.—*Tatrapi subhayogay.*

Even, if the weaker of the planets, when he has evil aspects get the name of Rudra, has beneficial conjunctions or aspects he will extend the length of life, to the Rudra Rasi Dasa or the Dasas 5th and 9th from it.

NOTES

Trikona Dasas are what are technically called Shoola Dasas. Trikonas are 1, 5 and 9.

३९. व्यर्कपापयोगे न ॥

SU. 39.—*Vyarkapapayoge na.*

The above results should not be predicted if other planets than the Sun, should be in the 5th and 9th from the two Rudras.

NOTES

If Ravi is there, he will not obstruct the results above mentioned. In some Yogas the presence of the Sun does not count. In Sunapha, Anapha, Dhurdhura and Kemadruma, the presence of the Sun is not taken into account.

४०. मन्दारेन्दुद्रिष्टेशुभयोगभावे पापयोगेऽपि वा शुभद्रिष्टौ वा परतः ॥

SU. 40.—*Mandarendudrishtesubhayogabhave papayogepi va shubhadrishtow va parataha.*

If the two Rudras become evil, death will come in the first Shoola Dasa; if one of them becomes evil, death will happen in the second Shoola Dasa; and if both of them are favourable, death will come in the last of the 3rd Shoola Dasa.

NOTES

This means that if both Rudras are bad, early death, if one of them is bad, longer life and if both of them are good, the longest term of life will be enjoyed in the periods to be determined by the principles already explained. Sutras are unpardonably short, sweet, suggestive and comprehend a great deal which the readers are expected to know, analyse and remember. These general sources of knowledge and the constructive capacity of the language enabled those intellectual giants of India, viz., the great Maharishis to frame rules and Sastras and Sutras with great ease and facility and

bequeath to the later generations mines of intellectual treasures, whose depths have not yet been completely explored or examined by the greatest cultured brains of the present day. It is not possible for the greatest scholars in Sanskrit to frame a single Sutra, which can compare favourably with the Sutras of the ancient Maharishis. They had the Tapobala to their credit, led the most simple lives, developed the brain power to the greatest conceivable extent and set examples of devotion and contemplation on sublime subjects, which gave them vast mental resources, and made them write works, which are the admiration of the most profound scholars of the present age. This sutra requires lengthy explanation and I shall make no apology to do so for the benefit of my readers. The commentators have called the following from ancient writers. Jaimini's views and explanations sometimes differ considerably from Varahamihira and others. Ravi, Kuja, Sani and Rahu are classified as evil planets, one stronger than the other. Rahu is the most powerful malefic, next to Sani, next to Kuja and then to Ravi ; Guru, Kethu, Sukra and Budha are benefics, one stronger than the other. Guru is the most beneficial, next comes Kethu, next Sukra and Budha comes last. If Chandra has the conjunction of Kuja, he is classified as evil, otherwise he is good. If Ravi and other evil planets occupy evil signs, they become more and more evil. If they occupy beneficial signs, they become good. If Guru and other benefics occupy beneficial signs, they become very favourable. If they occupy evil signs, they become bad. Budha becomes a benefic if he is in exaltation or is in an independent sign. Guru and Sukra in the house of Budha, viz., Kanya and Mithuna become very beneficial so also in other beneficial signs.

४१. रुद्राश्रयेष्वि प्रायेण ॥

SU. 41.—*Rudrasrayepi prayena.*

Death may happen sometimes in the Rasi Dasa occupied by Rudra.

NOTES

The word *prayena* means death may happen in them, earlier or the later Dasa from the Rudra Dasa.

४२. क्रिये पितरि विशेषेण ॥

SU. 42.—*Kriye pitari viseshena.*

If the Lagna falls in *Kriya* or *Mesha*, death often takes place in the Rudra Dasa.

NOTES

Pitari means Lagna. *Pa 1 Ta 6 - 61*, divided by 12 the balance is 1, hence Janma Lagna.

४३. प्रथममध्यमोत्तमेषु वा तत्तदायुषाम् ॥

SU. 43.—*Prathamamadhyamottameshu va tattadayusham.*

To persons having short, middle and long lives, death happens in the first, second and third Shoola Rasi Dasas.

NOTES

The sub-period, when the death happens, will be the Antardasa of a cruel Rasi Dasa in their respective periods or sections. I have already shown in the previous chapter how the rule of three should be applied to get the correct date of death.

४४. स्वभावेशो महेश्वरः ॥

SU. 44.—*Swabhaveso maheswaraha.*

The lord of 8th house from Atmakaraka goes under the name of Maheswara.

NOTES

Atmakaraka has great significance in Jaimini Sutras.

४५. स्वोच्चे स्वभे रिपुभावेशप्राणी ॥

SU. 45.—*Swochhe swabhe ripubhavesaprane.*

If the lord of the 8th from Atmakaraka is exalted or is in his own house, then the stronger of the two, viz., the lords of the 8th and 12th from the Karaka will also go under the name of *Maheswara*.

NOTES

If both of them are equally strong, then both become *Maheswaras*.

४६. पाताभ्यां योगे स्वस्य तयोर्वा रोगे ततः ॥

SU. 46.—*Patabhyam yoge swasya tayorva roge tataha.*

If Atmakaraka has conjunction with Rahu or Kethu, or if the 8th from Atmakaraka has conjunction with Rahu or Kethu, then the 6th planet counting regularly from the Sun will become *Maheswara*.

NOTES

Thus we have 3 *Maheswaras*. Counting the 6th from the Sun will be the Sun, Moon, Mars, Mercury, Jupiter and

the 6th will be Venus or Sukra. On the above combination **Sukra** becomes **Maheswara**. Of the three varieties of **Maheswaras**, he alone becomes **Maheswara** who is the strongest among these three. **Rog** in this Sutra means 8, **Patabhya** has been rendered as **Rahu** and **Kethu**. I cannot understand how this has been interpreted as **Rahu** and **Kethu** by the commentators--**Pata** 1, **Bha** 2. Probably after the 7 planets, **Bhya** = **Bhya** the 1st is **Rahu** and the second is **Kethu**. **Patha** may specially mean **Rahu** and **Kethu**.

४७. प्रभुभववैरीशप्राणी पितृलभप्राण्यनुचरो विषमस्थो ब्रह्मा ॥

SU. 47.—*Prabhubhavavaireesapranee pitrulabhapranyanucharo vishamastho brahma.*

Find out which is the stronger of the two Rasis, Lagna and Saptama or 7th. Then find out which of the lords of the 6th, 8th and 12th from it is stronger, and if he occupies an odd sign in the Parswa Rasis from the stronger of Lagna or Saptama (7th), he will be named as the Brahma planet.

NOTES

He is going to explain in this sutra the planet who goes under the peculiar signification of Brahma. The *Parswa* Rasis or side signs are the 7th, 8th, 9th, 10th, 11th and 12th from Lagna. The 6 signs from Lagna, viz., 1st, 2nd, 3rd, 4th, 5th and 6th are denominated as *Parswa* Rasis to the *saptama parswas*. Odd and even signs are well known and have been explained in the earlier notes. This is rather a difficult sutra and must be carefully studied and understood. One of the two signs Lagna and Saptama will be stronger. Take

the lords of the three houses, 6th, 8th and 12th from the stronger of these two signs Lagna and 7th. Find out who is strongest of these three lords. If he is in an odd sign from the Parswa Rasis to the stronger Rasi in Lagna or Saptama, he becomes the planet called Brahma. To my humble mind the procedure seems to be very complicated. Jaimini is a Maharishi and he knows best. He has made these sutras as short and as sweet as possible and our intellects are not competent even to understand them. Where is then the justification to find fault with their composition or the interpretations put upon them by the ablest commentators? Learned commentators are a great boon to mankind. Without them many valuable works would have remained sealed letters.

४८. ब्रह्मणि शनौ पातयोर्वा ततः ॥

SU. 48.—*Brahmani sanau patayorva tataha.*

If Sani, Rahu or Kethu becomes Brahma, the 6th planet from him will be designated as Brahma in which case the other three will not have the Brahma power.

NOTES

The 6th planet must mean planet taken 6th in the regular order, Ravi, Chandra, Kuja, Budha, Guru, Sukra. Suppose, Kethu becomes Brahma, the 6th from him would be Guru. Similarly for other planets. Thatha = 6 Tha 6, Tha 6 = 66, divided by 12 we get the remainder 6 and hence the 6th house from the planet is meant.

४९. बहुनां योगे स्वजातीयः ॥

SU. 49.—*Bahunam yoge swajateeyaha.*

If many get the powers of Brahma (say three or four planets at a time), then that planet becomes Brahma who is next in degree to Atmakaraka.

NOTES

The next in degrees to Atmakaraka will become Amatyakaraka. Therefore in such cases Amatyakaraka becomes *Brahma*.

५०. राहुयोगे विपरीतम् ॥

SU. 50.—*Rahuyoge vipareetam.*

When Rahu also gets Brahmatawa, then the conditions will be reversed.

NOTES

This means that planet becomes Brahma who gets the lowest number of degrees among the Brahmases. This is perfectly intelligible. Suppose Guru gets 29 degrees in Mesha, then as per Jaimini rule he becomes Atmakaraka. These planets move forwards. But suppose in that horoscope, Rahu has only 20 minutes to pass in Mesha instead of Guru Rahu becomes the Atmakaraka. He has the backward movement, and therefore has the largest number of degrees to his credit in the inverse order. While Guru has 29 degrees in the forward movement, Rahu has 29 degrees and 40 minutes in his backward motion. Therefore Rahu has a longer number of degrees.

५१. ब्रह्मा स्वभावेशो भावस्थः ॥

SU. 51.—*Brahma swabhaveso bhavasthaha.*

The lord of the 8th from Atmakaraka as also the planet who occupies that house becomes Brahma.

NOTES

Thus many Brahmās have been enumerated and the reader must carefully study these rules. Bhava 8, *Bha* 4, *Va* 4 = 44, divided by 12, the remainder is 8.

५२. विवादे बली ॥

SU. 52.—*Vivade balee.*

Between the two planets the lord of the 8th from Atmakaraka and the planet who joins the 8th, the stronger of the two becomes Brahma.

NOTES

When there are many Brahmās, the strongest of the lot will be the Brahma. The results flowing from the Brahma and Maheswara planets will be explained hereafter. Students must be very careful.

५३. ब्रह्मो यावन्महेश्वरक्षदशान्तमायुः ॥

SU. 53.—*Brahmo yavanmaheswararkshadasantamayuhu.*

The longevity extends through the Rasis commencing from Brahma and counting upto the Rasi containing Maheswara.

NOTES

Jaimini has explained how to fix the planets, Rudra, Maheswara and Brahma.

५४. तत्पि महेश्वरभावेशसिकोणाब्दे ॥

SU. 54.—*Tatrapi maheswarabhavesatrikonabde.*

The period of death must be determined thus ; Maheswara will be in a sign. Take the Dasa of this Rasi, take the lord of 8th house from Maheswara. Take the Trikonas from him, viz., 1, 5 and 9. Predict death in the Antardasa of any one of these Dasas which is strong enough to inflict death.

५५. स्वकर्मचित्तरिपुरोगनाथप्राणी मारकः ॥

SU. 55.—*Swakarmachittaripuroganathapraneer marakha.*

The strongest among the lords of 3, 6, 12 and 8 from the Atmakaraka will inflict death.

NOTES

First settle about the terms of life, short, middle and long. If all the four lords mentioned above are of equal strength, predict death in such period by the evil Dasa, which intervenes at that time. The lords of 6 and 8 are powerful marakas, of these two, lord of the 6th is more powerful in causing death. Death will happen when the Dasas of 6 or 8 come. Death will occur in the sub-periods of the lords of Trikonas from 8th and 6th houses, of these Trikona periods from the 6th are more powerful. If the lord of the 6th is powerful, then the Dasas of Trikona Rasis from him would inflict death.

५६. तद्रुक्षदशायां निधनम् ॥

SU. 56.—*Thadrukshadasayam nidhanam.*

Death will happen in the Rasi Dasa occupied by the maraka planet or in the Dasa of the Rasi of which he is the lord.

५७. तत्पि कालाद्रिपुरोगचित्तनाथापहारे ॥

SU. 57.—*Tatrapi kaladripurogachittanathapahare*

Take Atmakaraka. Find out the 7th from him. Take Ripu, Roga, Chitta or 12, 8 and 6th from it. The lords of these occupy some houses. Death may happen in the Dasas of such signs or the Dasas of the houses owned by these lords.

NOTES

After having ascertained such Marakagraha Rasis, he directs his readers to find out the special sub-periods which would cause death. Dasas of houses have to be counted from Chara, Sthira and Dviswabhava in the particular order named under that section. Some Rasi Dasa becomes maraka. If there are many Rasis which get the maraka power, find out the strongest among them and attribute death to it. Suppose there is a sign without a planet, with a planet with a planet who is its lord and a house with benefics. The last will be the most powerful among the houses named above. The first without a planet will be the weakest. The potencies of planets and the houses have been very elaborately explained in the earlier Sutras. These principles may also be learnt from the general study of Astrology. Take Mesha without any planet, with Sani, with Ravi, with Chandra with Guru, with Sukra and with Kuja, Rahu or Kethu.

Its potentialities vary with the presence or absence of these planets and other aspects and conjunctions it has.

End of First Pada of Second Adhyaya.

ADHYAYA 2—PADA 2

१. रविशुक्रयोः प्राणी जनकः ॥

SU. 1.—*Ravisukrayoh pranee janakaha.*

Out of Venus and the Sun, the stronger will become the makara for father.

NOTES

In the previous section Jamini has explained about the Maraka Dasa for a person, when he would die, and which Dasa and Amsa Dasa would kill him. I must confess here in spite of the elaborate explanations offered for the fixing of the period of death, the system seems to be complicated and cannot easily be grasped by the ordinary students. Even intelligent students will have to pour long hours, and much devotion to understand these complicated principles and fix correctly the time of death. For determining the terms of longevity, the other systems are no doubt hard and laborious, but it may be, they are simpler than the one illustrated by the Maharishi in his inimitable sutras, which cannot easily be deciphered by common men. In this section rules are given to find out the deaths of father, mother and other important relations. A man's comforts and peace of mind

and happiness in the world depend greatly upon his relations, his friends and his servants. When these are inimicable, the man certainly becomes miserable. Ravi and Sukra represent father in a horoscope. The stronger of the two will cause the death of father. In general astrology Ravi and Chandra represent father and mother respectively. Varahamihira says *Divarkasukrau pitrumatrusamgnitou sanaischarayndu nisitadwiparyayat.* For persons born during the day, Ravi and Sukra represent father and mother respectively. For those who are born during nights Chandra and Sani denote father and mother respectively.

२. चन्द्रारयोर्जननी ॥

SU. 2.—*Chandraarayorjananee.*

The stronger of the two planets Chandra and Kuja will kill the mother.

३. अप्राण्यपि पापदृष्टः ॥

SU. 3.—*Apranyapi papadrishtah.*

Among the four planets Ravi, Sukra, Chandra and Kuja whoever is weak and possesses evil aspects will cause the death of father and mother.

NOTES

Prany means strength. Aprany denotes want of strength, viz., weakness.

४. प्राणिनि शुभदृष्टे तच्छूले निधनं मातापित्रोः ॥

SU. 4.—*Pranini shubhadrishte tatchule nidhanam matapitroh.*

If, among the planets named above Ravi, Sukra, Chandra and Kuja, whoever has got beneficial aspects, the death of father and mother must be predicted in the Shoola Dasa—1st, 5th or 9th Rasi Dasa from the powerful planet.

५. तद्भवेशो स्पष्टबले ॥

६. तच्छूल इत्यन्ये ॥

SU. 5 and 6. (5) *Tadbhavese spashtabale.*

(6) *Thatchula ityanye.*

If the lord of the 8th from the lords of father and mother is powerful, then the period of the Shoola Rasis from him will inflict death on the father and the mother.

NOTES

This opinion is held by some writers. Two planets for father and two for mother have been named, whoever is stronger out of these two will have the death arranged in their Shoola Dasas.

७. अयुषि चान्यत् ॥

SU. 7.—*Ayushi chanyat.*

As deaths have to be predicted for father and mother by their Karakas, similarly events have to be predicted for others from their Karakas and the Shoola Dasas from them.

NOTES

This means for all events in life there are Rasis and Karakas. Rules governing the above for mother and father will also apply similarly for other events.

८. अर्कज्ञयोगे तदाश्रिते क्रिये लग्नमेषदशायां पितुरित्येके ॥

SU. 8.—*Arkagnayoge tadasrithe kriye lagna-meshadasayam piturityeke.*

If the 12th house from Lagna falls in any one of these three signs, viz., Mithuna, Simha or Kanya and has the conjunction of Ravi and Budha, death happens in the Dasa of the 5th from it.

NOTES

Kriya 12, *Ra* 2, *Ya* 1 = 21, inverted it denotes 12.

Mesha means 5th, *Ma* 5, *Sha* 6 = 56, reversed it gives 65 divided by 12, we have remainder 5, and fifth house is meant by Mesha. Mesha in ordinary language means Aries. But in Jaimini it has to be interpreted by *Ka*, *Ta*, *Pa*, *Ya* sutra.

९. व्यर्कपापमात्रादृष्टयोः पितोः प्राग्दादशाब्दात् ॥

SU. 9.—*Vyarkapapamatradrishtayoh pitroh pragawadasabdat.*

Whether the lords of father and mother are powerful or powerless, if they have the aspects of evil planets other than the Sun, the death of father and mother may be predicted before the 12th year of a person's age.

१०. गुरुसुले कलत्रस्य ॥

SU. 10.—*Gurusule kalatrasya.*

The Dasas of 1st, 5th or 9th Rasis from the position of Guru will cause the death of his wife.

NOTES

He names three Dasas called Shoolas. The worst among them will kill the wife.

११. तत्तच्छूले तेषाम् ॥

SU. 11.—*Thattatchoole tesham.*

Death will happen to children, uncles, etc., in the Dasas of 1st, 5th and 9th Rasis from the Karakas who govern those events.

NOTES

Take the Putrakaraka and predict death to children in the Shoola Dasas from him. Take the Matulakaraka. The Shoola Dasas from him will kill uncles, etc.

१२. कर्मणि पापयुतद्विष्टे दुष्टं मरणम् ॥

SU. 12.—*Karmani papayutadrishte dushtam maranam.*

If the 3rd from Lagna or Karaka has the aspect or conjunction of evil planets, death will be painful and troublesome.

NOTES

Death is a peculiar phenomenon about which people have various conceptions. Some dread it, some welcome it, and others are quite indifferent.

१३. शुभं शुभद्रष्टियुते ॥

SU. 13.—*Subham subhadrishtiyute.*

If the 3rd from Lagna or Karaka has beneficial aspects or conjunctions, death will be easy from slight complaints.

NOTES

Some have prolonged and most painful complaints before death, some have ordinary complaints and others have very easy deaths.

१४. मिश्रे मिश्रम् ॥

SU. 14.—*Misre misram.*

If the 3rd from Lagna or Karaka has mixed aspects and conjunctions, death will be neither very difficult nor very easy.

१५. आदित्येत राजमूलात् ॥

SU. 15.—*Adityena rajamoolath.*

If the 3rd from Lagna or the Karaka is connected with Ravi, death comes to the person through the kingly or Government displeasure.

NOTES

He may be hanged, confined, beheaded or executed, thrown into abysses from tops of forts or mountains or shot at the cannon's mouth.

१६. चन्द्रेण यक्षमणः ॥

SU. 16.—*Chandrena yakshmanah.*

If Chandra occupies or aspects the 3rd from Lagna or Karaka, the person will die through consumption or Tuberculosis.

NOTES

Yakshma means consumption. It is no doubt a nasty disease, but with some it takes years to bring their ruin, with others it is quick and active.

१७. कुजेन व्रणस्तामिदाहायैः ॥

SU. 17.—*Kujena vranasastragnidahadyaihi.*

If Mars occupies or aspects the 3rd from Lagna or Karaka, the person dies by wounds, injuries, fire and weapons.

NOTES

Karaka in all these Sutras refer to Atmakaraka. Find out the 3rd house from Lagna or Atmakaraka Lagna, whichever of these two is stronger, predict the results from it, by the 3rd house and the planet who is there. If Kuja is found there, by wounds and injuries, by weapons, by fire and by burning, he will meet death. Kuja is called *Angaraka* or one who robs and injures the bodily organs or *Angas*, *Lohitanga* or bloody planet, *Ara* or one who injures and burns the limbs. Bloody diseases and blood corruption lead to many painful complaints.

१८. शनिना वातरोगात् ॥

SU. 18.—*Sanina vatarogat.*

If Sani is aspecting or combining with the 3rd from Lagna or Karaka, death comes through windy complaints.

NOTES

Ayurveda or Indian Medical Science mentions three Dhatus or characteristics for all physical constitution, viz.,

Vata or wind, *Pitta* or bile and *Sleshma* or phlegm. No disease comes when these are working in their proper proportions. But when any one of them is excited beyond its normal quantity, ill-health follows in various complications and death will result when any one or more of them are roused and proceed to work out of the normal conditions. All diseases in the Indian medicine are attributable to the excess or want of these in proportions.

१९. मन्दमान्दभ्यां विषसर्पजलोद्घनादिभिः ॥

SU. 19.—*Mandamandibhyam vishasarpajalod-*
bandhanadibhih.

If the 3rd from Lagna or Karaka is occupied by *Sani* and *Gulika*, the person will die from the effects of poison, from snakes, from chains and shackles and from water.

NOTES

The latter means drowning or watery diseases like dropsy, diabetes, etc.

२०. केतुना विषुचीजलरोगादैः ॥

SU. 20.—*Kethuna vishucheejalarogadyaiah.*

If the 3rd from Lagna or Karaka is occupied or aspected by Kethu, the person dies from contagious, watery and epidemic complaints.

NOTES

Vishuchi is a comprehensive term and includes various contagious and epidemic complaints such as small-pox, cholera, plague, influenza, watery diseases or dropsy,

diabetes diarrhoea, etc. Here great margin and latitude are given to the student to use his brain, practical knowledge and the instructions he gets from his Gurus. No principles of sciences can be explained without *sutras*. These *sutras* are the pleasures of the learned and the pains of the ignorant. In Sanskrit *adi* is used often because all the events, which a principle governs or comprehends, cannot be explained, and if such an attempt is ever made, it would fill volumes after volumes and there would be no end to writing. A direction has to be shown to the intelligent student and they should follow the same with diligence and sometimes achieve better results than the original principle intended or conceived. Brain power has no limit. It is able to grasp, when properly developed and directed, the smallest and the largest objects.

२१. चन्द्रमान्दिभ्यां पूगमन्दाशकबलादिमि: क्षणिकम् ॥

SU. 21.—*Chandramandibhyam poogamandaanna-kabaladibhih kshanikam.*

If the 3rd from Lagna or Karaka has the conjunction of Chandra and Gulika, death will result immediately from eating hard meals, food and other indigestible articles.

२२. गुरुणा शोफारुचिविमनाद्यैः ॥

SU. 22.—*Guruna sopharuchivimanadyaihi.*

If the 3rd from Lagna or Karaka is combined by Guru, the death will be caused by dropsy, disgust for food, melancholy and other complaints.

NOTES

Dropsy and swellings of the body may be caused by various causes. The bites of insects are often causes for

swellings of parts of body and through such swellings death may occur.

२३. सुक्रेण मेहात् ॥

SU. 23.—*Sukrena mehat.*

If the 3rd is aspected or joined by Sukra from Lagna or Karaka, death will result from venereal complaints.

NOTES

In the flush of passions, people commit all sorts of sexual excesses and bring in their train a series of complicated and horrible diseases, some of which are loathsome, repulsive, horrible and excruciating. In painful tortures, the venereal complaints take a prominent rank and punish the offenders with very serious troubles and pains.

२४. मिश्रेमिश्रात् ॥

SU. 24.—*Misremisrat.*

If the 3rd from Lagna or Karaka has the conjunction or aspect of many planets, then the death will come from various diseases.

NOTES

Sometimes diseases are sharp and pronounced, but often they are complicated and throw the doctors on their wit's ends. The noses of the medical men will have to be expanded before they correctly *diagnose* them.

२५. चन्द्रद्रुग्योगाद्विशयेन ॥

SU. 25.—*Chandradrugyogannischayena.*

If Chandra aspects or joins the 3rd from Lagna or Karaka along with other planets, death is certain to happen from the causes named in the previous sutras.

NOTES

In all deaths, Sani and Chandra must have a hand. Death means the disruption of mind from the body and mind is represented by Chandra. Vedas say *Chandramamanaso-jatah*.

If there are many evil planets in the 3rd, then death happens under very painful circumstances. But when there are many benefics in the 3rd, death will happen after slight complaints or under easy surroundings.

२६. शुभैः शुभदेशे ॥

SU. 26.—*Subhaihi subhadese.*

If the 3rd from Lagna or Karaka has beneficial aspects or conjunctions, death happens in good or holy places.

NOTES

For various reasons, too numerous to be discussed in short notes like these, people specially religiously inclined, covet death in holy places or happy surroundings. This is human aspiration.

२७. पापैः कीकटे ॥

SU. 27.—*Papaih keekate.*

If the 3rd from Lagna or Karaka has evil aspects or conjunctions, death will happen in vicious or sinful countries and places.

NOTES

The commentators have interpreted Keekata Desa as Magadha and other sinful countries. When benefics are in the 3rd, death happens in holy places, like Kasi, Tirupathi or other places held holy by the followers of different religions. Mohamedans hold Mecca and Medina as holy. The Christians consider Jerusalem as holy. The Buddhists hold Gaya as holy. The Hindus have many places declared as holy like Kasi, Rameswaram, Jagannath, Haridwara, Tirupathi, etc. When evil planets are in the 3rd, death happens in vicious or sinful places. There are some places which are full of vices and sinful deeds. Death in such places will be considered as a great misfortune. Say a man dies, near a cess pool, in night soil, in gambling or whoring dens, or in dirty wells or dreary forests. Families, communities, religious sects, villages, towns, cities, countries and nations have ebbs and flows in their fortunes, and also in their morals and spiritualities. Sodom and Gamora were destroyed on account of their abominable vices. We have also many examples of destruction of these by excesses in sins and vices. It will be a consolation to take birth in a virtuous place and in the midst of good and pious people. It will certainly be a misfortune to be born in dirty and sinful surroundings. To die in an agreeable place and have the ceremonies performed as per their religious principles will be a pleasure. To die in dirty and sinful places and be neglected after death or the body exposed to wild animals and vultures, will be a real misfortune which every man tries to avoid.

२८. गुरुसुक्रभ्यं ज्ञानपूर्वकम् ॥

SU. 28.—*Gurusukrabhyam gnanapurvakam.*

If the 3rd from Lagna or Karaka has the conjunction or aspect of Guru and Sukra, the person dies with consciousness unimpaired.

NOTES

The word used is Gnana. It may also mean that the person will die, with the full thoughts of *Para Brahma* in his mind.

२९. अन्यैरन्यथा ॥

SU. 29.—*Anyairanyatha.*

If the 3rd from Lagna or Karaka is aspected or joined by other planets, unconsciousness prevails at death.

NOTES

There are some miserable people who remain unconscious before death for weeks and months together. They will have no holy thoughts in their heads.

३०. लेपनुखपोर्मध्ये शनिराहुकेतुभिः पित्रोर्न संस्कर्ता ॥

SU. 30.—*Lepanukhapormadhye sanirahuketu-bhihi pitrona samskartha.*

If Sani and Rahu or Sani and Kethu are in conjunction between the 1st and 12 houses, the person will not perform the obsequies of his parents.

NOTES

Lepa 1, *Khapa* = 12, *I.a* denotes 3, *Pa* shows 1 = 31, reversed 13, divided by 12 we get 1, and therefore denotes the Lagna or 1st house. *Kha* 2, *Pa* 1 = 21, reversed we get

12. The performance of death ceremonies for parents is held as a sacred duty. If a person does not do it, he will be called an ungrateful wretch and generally communities outcast him.

३१. लेपादिपूर्वार्धे जनकाद्यपरार्धे ॥

SU. 31.—*Lepadi purvardhe janakadyaparardhe.*

If Rahu and Sani are found in conjunction in the first 6 houses from Lagna, the death ceremonies for the mother will not be performed. If they are found in the next 6 houses, viz., from 7th to 12th houses the ceremonies for the father will not be performed.

NOTES

Sani and Rahu or Sani and Kethu are meant here. Their conjunction is necessary here in the houses indicated above.

३२. शुभद्रग्योगाङ्ग ॥

SU. 32.—*Subhadrigyoganna.*

If Sani and Rahu or Sani and Kethu have beneficial aspects or conjunctions, these evil results should not be predicted.

NOTES

It means the person performs the death ceremonies properly to his parents.

End of Second Pada of the Second Adhyaya.

ADHYAYA 2—PADA 3

१. विषमे तदादिर्नवमांशः ॥

SU. 1.—*Vishame tadadirnavamamsah.*

If the birth falls in an odd sign, the Navamsa Dasas commence from it.

NOTES

Each Rasi Dasa contains 9 Amsas or Navamsas and each Rasi Dasa counts 9 years. Hence these Dasas are called Navamsa Dasas. Mesha, Mithuna, Simha, Thula, etc., are odd signs.

२. अन्यथादर्शादि: ॥

SU. 2.—*Anyatha darsadihi.*

In the even signs the Navamsa Dasas commence from the Abhimukha Rasis.

NOTES

The commentators explain thus: If a movable sign is Lagna, then the 8th Rasi from Lagna becomes the commencement Dasa. If Lagna falls in a fixed sign the commencing Dasa will be the 6th Rasi from it. If Lagna falls in a common sign, the Dasa commences from the 7th Rasi from it. These are called Abhimukha Rasis and their explanations have been given in the earlier sutras.

३. शशिनन्दपावकः क्रमादब्दः स्थिरदशायाम् ॥

SU. 3.—*Sasinandapavakah kramadabdah sthira-dasayam.*

In the Sthira or fixed sign Dasa, the movable sign Dasa will be 7, the fixed Dasa will be 8 years and the Dasa of the common Rasi will extend to 9 years.

४. ब्रह्मादिरेषा ॥

SU. 4.—*Brahmadiresha.*

The Sthira Dasa commences from the Rasi occupied by Brahma.

NOTES

Brahma has already been explained in Sutra 47 of Pada I of Adhyaya 2.

५. अथ प्राणः ॥

SU. 5.—*Atha pranah.*

Jaimini now begins to explain the strength of the planets and the Rasis. *Prana*, here as well as in the previous sutras, means sources of strength the planet and the signs get.

६. कारकयोगः प्रथमो भानाम् ॥

SU. 6.—*Karakayogah prathamo bhanam.*

That Rasi or sign becomes the strongest, which has the conjunction of Atmakaraka.

NOTES

This combination is supposed to give greater strength than even the Shadbalas recorded in the other astrological works. This is the primary source of strength.

७. साम्ये भूयसा ॥

SU. 7.—*Saumye bhuyasa.*

If other sources of strength are equal, then the conjunction of larger number of planets gives greater strength.

८. ततस्तुङ्गादिः ॥

SU. 8.—*Thathastungadih.*

If these sources of strength are equal, then exaltation, friendly houses, and Moolatrikonas give them vitality.

९. निसर्गस्ततः ॥

SU. 9.—*Nisargasthuthuh.*

Then the Nisarga or permanent sources of strength must be considered.

NOTES

The chara or movable signs are weaker than Sthira Rasis or fixed signs. These are weaker than the common or Dviswabhava Rasis.

१०. तदभावे स्वामिन् इथं भावः ॥

SU. 10.—*Thadubhave swamina ithham bhavah.*

If the Rasi has one of the Karakadi sources of strength, then its power will be that which its lord possesses from the associations of Karaka, etc.

NOTES

The strength of the Rasi and the strength of its lord should be taken into consideration.

११. आग्रायत्तो विशेषात् ॥

SU. 11.—*Agrayatto viseshath.*

According to the Jaimini Sutras the planets which gets the highest number of degrees among others will become the most powerful.

NOTES

This has been already explained in the earlier portion and the most forward planet in a Rasi becomes the Atmakaraka and most of the results previously named are based upon his position and the relative positions of other Rasis and planets taken with reference to him. According to this work Atmakaraka supersedes all other planets in power and potency.

१२. प्रातिवेशिकः पुरुषे ॥

SU. 12.—*Prativesikah purushe.*

In the odd sign, it gets strength from the planets who occupy the 12th and 2nd from it.

NOTES

Planets in the 2nd and 12th from themselves or from the Rasis they occupy have special influences. The Rasi

will have Kartari Yoga, as also any planet which has on both sides evil planets. Good planets may cause this Yoga and probably the results will be beneficial.

१३. इति प्रथमः ॥

SU. 13.—*Ithi prathamah.*

The sources of strength named in the above sutras will be the first set of inquiry into the powers of a Rasi or its lord.

१४. स्वामिगुरुद्वयोगो द्वितीयः ॥

SU. 14.—*Swami gurugnadrigyogo dwiteeyah.*

The second set of strength for a Rasi is derived by the aspect of its own lord, Jupiter or Mercury.

NOTES

Now he names the second set of powers which a Rasi can command to its credit. Varahamihira observes thus in his *Brihat Jataka* :

Horaswami Gurugnya Veekshitatayuta Nanyaischa Veeryolkatah.

The Lagna or any Bhava or Rasi becomes strong when it has the aspect or conjunction of its lord, Guru or Budha, if not it will not be powerful. This stanza of *Brihat Jataka* is nothing but a slavish imitation of this sutra of Jaimini. The Maharishi Jaimini was the author of *Paorvamimamsa Sutras*, *Jaimini Bharata* and the invaluable sutras I am translating. He was the disciple of Veda Vyasa and was, therefore, contemporary of that great Maharishi. I have proved, by indisputable authority, that the period of Maha Bharata was more than 5,000 years from now. There are

four copper plate grants given by the Emperor Janamejaya the son of Parikshit and the grandson of Abhimanyu, the son of Arjuna, the great hero in that ruinous war and the recipient of the Bhagavadgita instructions from Lord Krishna himself and written by Veda Vyasa. Varahamihira, as per date given by himself in stanza 2 of his *Brihat Samhita*, Chapter 31, lived in the court of Vikramaditya whose Era called Samvat Nripasaka is prevalent all over India and counts now as 1988. Varahamihira says that he borrowed all his ideas of Astronomy, Astrology and Samhita from the still more older writers and the above quoted of his stanza certainly comes from Jaimini. Any sign becomes strong when it has the aspect or conjunction of its lord, Guru or Budha. Six varieties arise from this. The lord aspecting or conjoining, it gives two. Similarly for the other two planets Guru and Budha. This is the second source or item of strength. Aspects and conjunctions are different.

१५. स्वामिनस्तृतीयः ॥

SU. 15.—*Swaminastruteeyah.*

The third set of strength for the lord will be the one to be detailed below.

१६. स्वास्वामिनः कण्टकादिष्वपारदौर्बल्यम् ॥

SU. 16.—*Swatwaminah kantakadishwaparadourbalyam.*

Those planets who are in Kendras, Panaparas and Apoklimas from the Atmakaraka become more and more powerless than him.

NOTES

This means those who are in the Kendras from the Atmakaraka are powerless. Those who are in the next houses from Kendras are still more feeble and those who occupy the next houses are worse still in power. This represents the 3rd source of strength.

१७. चतुर्थः पुरुषे ॥

SU. 17.—*Chaturthah purushe.*

If the lord of the Rasi falling in Purusha Rasi (odd sign) has evil conjunctions and aspects, this will become the 4th source of strength to the Rasi.

१८. पितृलाभप्रथमप्राण्यादिः शूलदशा निर्याणे ॥

SU. 18.—*Pitrulabhaprathamapranyadi shoola-dasa niryanē.*

Take the stronger out of the two 1st and 7th. Then from the stronger of these two, take the Shoola Dasas, viz., 1, 5 and 9. Find out which of these Shoola Rasis becomes the strongest. Then ascribe the death period to it as certain.

१९. पितृलाभपुत्रप्राण्यादिः पितुः ॥

SU. 19.—*Pitrulabhaputrapranyadih pituh.*

Putra 9, *Pa* 1, *Ra* 2=12, reversed it means 21, divided by 12, we have the balance 9, hence the 9th house is meant. Take the Lagna and 7th and find out the 9th houses from them. Whichever is stronger in these two ninth houses, take that and find out their

Shoola Dasas and prescribe death to father in the most unfavourable of these Shoola Dasas, viz., 1, 5 and 9.

२०. आदर्शादिर्मतुः ॥

SU. 20.—*Adarsadirmatuh.*

Take the most powerful in 1 or 7. Take the 4th from it and find the Shoola Dasas from it, whichever is the most powerful among the 1st, 5th or 9th predict death to the mother in that Dasa.

NOTES

Darsa 4, *Da* 8, *Ra* 2—82 reversed 28, divided by 12 we have the balance 4 and 4th house is meant here.

२१. कर्मादिभ्रातुः ॥

SU. 21.—*Karmadirbh Rathuh.*

Take the 3rd from Lagna or the 7th whichever is stronger, and ascribe death to brothers and sisters in the most powerful of the Shoola Dasas from it.

२२. मात्रादिर्भगिनीपुत्रयोः ॥

SU. 22.—*Matradirbhagineeputrayoh.*

Take the Lagna or the 7th whichever is stronger, and find the 5th from it. Sons and sisters will die in the most cruel of the Shoola Dasas from the above 5th house.

NOTES

How 5th can have any connection with sisters, I cannot

guess. But the sutra is clear and we have to take it in the sense he has given.

२३. व्ययादिर्जैष्टस्य ॥

SU. 23.—*Vyayadirjaishasya.*

Take the 11th from Lagna or 7th whichever is stronger, and predict death to elder brothers in the most unfavourable Shoola Dasa from it.

NOTES

The 3rd represents younger brothers and sisters and the 11th, the elder sisters and brothers in other works on astrology.

२४. पितृवत्पितृवर्गे ॥

SU. 24.—*Pitruvatpitruvarge.*

Take the stronger of the two Lagnas and the 7th. Find out the 9th from it. From this take the Shoola Dasas and predict death to paternal uncles, etc., in the evil period among them.

२५. ब्रह्मादिः पुरुषे समा दासान्ताः ॥

SU. 25.—*Brahmadih purushe sama dasanthah.*

If the Lagna falls in a *purusha* or masculine Rasi, the Dasas or periods commence from the sign occupied by the Brahma. The extent of the Rasi Dasa is thus determined. Take the 6th from the Dasa Rasi. Find out the number of the house the lord of it occupies and that number will be the extent in years of that Dasa.

NOTES

Dasa 6, Da 8, Sa`7—87 reversed it gives 78, divided by 12, the balance is 6, hence the 6th house is indicated by this figure.

२६. स्थानव्यतिकरः ॥

SU. 26.—*Sthana vyathikarah.*

When the Janma Lagna falls in an odd sign, the Dasas commence from the Rasi occupied by Brahma in regular order. If the Lagna falls in an even sign, then the Dasas commence regularly from the 7th house from Brahma.

NOTES

This means in odd signs the Dasas commence from the Rasi occupied by Brahma, and in even signs the Dasas commence from the 7th Rasi from the sign occupied by Brahma.

२७. पापद्रिग्योगस्तुङ्गादिग्रहयोगः ॥

SU. 27.—*Papadrigyogastungadigrahayogah.*

The conjunctions and aspects of malefics are a source of strength for the Rasis. So also is added another source of strength to (the Rasi) by planets (situated there) being in exaltation, Moolatrikona and very friendly and friendly houses.

NOTES

Jaimini now gives the fourth source of strength to the Rasis. The conjunctions and aspects of evil planets are a

source of strength to the Rasis. The states of such planets which have aspects and conjunctions in the Rasis will also be sources of strength, such states are exaltations, debilitations, friendly and unfriendly houses, Moolatrikonas. Benefics influence the Rasis by aspects and conjunctions when they are in exaltations and other favourable positions otherwise they do not exercise much influence, such is the opinion of the commentators. This is fourth source of strength.

२८. पञ्चमे पद क्रमात् प्राक्प्रत्यक्ष्वम् ॥

SU. 28.—*Panchame pada kramat prakpratyaktvam.*

If the 9th from Lagna happens to be incorporated in an odd sign take the Rasi Dasas in the regular order. If it happens to be incorporated in an even sign, take the Rasi Dasas in the inverse order or backwards. The commencement of the Dasa should be from the Lagna. Kethu in these cases is considered as a benefic.

End of Third Pada of Second Adhyaya

ADHYAYA 2—PADA 4

१. द्वितीयं भावफलं चरनवाणो ॥

SU. 1.—*Dwiteeyam bhavaphalam charanavamse.*

In the Navamsa Dasa of Chara Rasi the significations of the second house must be explained in the manner given in Sutra 14 of the previous section.

NOTES

All Bhavas get strength when they are aspected or conjoined by their lords, by Guru and by Budha.

२. दशश्रयो द्वारम् ॥

SU. 2.—*Dasasrayo dwaram.*

The Rasi which commences the Dasa or period is called the Dwara Rasi or the door for the subsequent Rasi Dasas.

NOTES

This Dasa is called also Paka Rasi.

३. ततस्तावतिथं बाह्यम् ॥

SU. 3.—*Thathastavatitham balyam.*

Count as many signs from Dwara Rasi as Dwara Rasi is removed from Lagna. This will be the Bhoga Rasi.

NOTES

He gives here the definition of what is called *Bhoga Rasi*. The commencement of Dasas is given and their differences in Chara, Sthira and Dviswabhava Rasis have been shown.

The commencing Dasa falls in some sign from Lagna. Then count from that Rasi to a similar number and this will be the Bahya Dasa or Bhoga Dasa. Suppose the commen-

cing Dasa falls in Mesha for a person whose Lagna is Dhanus. Then it will be 5th from it. Mesha Dasa becomes the Paka or Dwara Dasa and the 5th from it, viz., Simha becomes the Bahya or Bhoga Dasa. Some commentators explain thus : If Mesha begins as the Dasa of the first sign, then counting one from it, the Bhoga Dasa or the second begins in Mesha alone. Then the second Dasa begins in Vrishabha which will be called Paka Dasa, and the second from it Mithuna becomes Bhoga Dasa. The third Dasa commences in Mithuna and it becomes Paka Dasa. The third from it, viz., Simha becomes the Bhoga Dasa, Kataka becomes the 4th Dasa and becomes Paka, while the 4th from it, viz., Thula becomes Bhoga Dasa. In this way Dasas must be calculated till the last Dasa, which ends the man's existence and kills him. I think I have made the meaning very clear and simple.

४. तयोः पापे बन्धरोगादि ॥

SU. 4.—*Tayoh pape bandharogadi.*

If evil planets are found in the Paka and Bhoga signs, the person will suffer from imprisonment, chains, diseases and other mental and physical troubles.

५. स्वर्केऽस्य तस्मिन्नोपजीवस्य ॥

SU. 5.—*Swarksheasya thasminnopajeevasya.*

If the evil planets in the two Rasis happen to be in their own houses or are very close to Guru, then the evil results foretold in Sutra 4 will not happen.

६. भग्रहयोगोक्तम् सर्वमस्मिन् ॥

SU. 6.—*Bhagrahayogoktam sarvamasmin.*

The results in these Dasas will have to be foretold, by the strength of the planets and by the sources of strength and weakness of the Pakā and Bhoga Rasis.

NOTES

These hints are to be taken not only here but throughout the whole work. Suppose there are evil planets in debilitation or without nearness to Guru.

1. These two Rasis have exalted evil planets.
2. There are beneficial planets with malefics.
3. There are pure benefics.
4. Benefics in exaltation.
5. Benefics in debilitation.

In all such cases, the results will certainly be, and must be different. The strength of the Rasis must also be carefully considered. Then again, in the Rasi extending over 30 degrees the strength and weakness of the Rasi will not be uniform. There is a radical difference between the general astrologers and Jaimini Maharishi. All the astrological works have their foundations laid in the writings of the Maharis. They alone were able to see the differences in planetary globes, their influences on each other and the wonderful ways by which they indicated the results of the karma to the credit of the person at the time of his birth. Jaimini gives great prominence to the planet who has advanced the largest number of degrees in a Rasi and calls him Atmakaraka. The Navamsa he occupies plays a prominent place in the delineation of characteristics and results. But in the *Deeptadi Avasthas*, the planet who is in the last Navamsa of a Rasi gets *Peeda Avastha* or the state of humiliation. No great prominence

is attached to him and on the other hand he becomes weak and powerless. Difference of opinion among the various authors are found in large numbers. Take medicine, philosophy, religion, war, law, speculation and even the so-called most exact science, mathematics. Here one plus one becomes two and one and one both minus becomes two. We give a separate value for plus and minus. To reach a place there may be one thousand and one ways. The differences in all these will have to be carefully considered and reconciled. Approaching from different places and directions and experiments and experiences, two or more persons may reach the same destination or results. A simple illustration will convince us about the truth of these observations. A, B and C are each worth one lakh of rupees. By whatever means they may have acquired that wealth, the result is the same, and the money power of one lakh lies with each of them. Take half a dozen warriors of exactly equal physical and mental capacities. Each may have taken different food, born in different conditions, and brought up under different circumstances, but the results are one and the same. Similarly in astrological sciences. Different Maharishis pursued different methods and found out the identical results though those results were produced from apparently different causes. The solar, planetary and stellar radiations are working through the various degrees of the zodiacal signs in mysterious ways.

५. पितॄलाभप्राणितोऽयम् ॥

SU. 7.—*Pitrulabhapranithoyam.*

These results have to be carefully predicted from Lagna or the 7th, whichever is the stronger of the two. For males preference should be given to

Lagna and for females the 7th should be preferred provided it is strong.

.८. प्रथमे प्राकप्रत्यक्त्वम् ॥

SU. 8.—*Prathame prakprathyaktvam.*

If the Dasa commences with a movable sign or Chandra Rasi, then the order of the Rasi Dasas will be regular in a horoscope.

९. द्वितीये रवितः ॥

SU. 9.—*Dwiteeye ravitah.*

If the Dasa commences in the fixed sign or Sthira Rasi, then the 6th and 7th, etc., from it will be the successive Dasas.

NOTES

These are called *Padakrama* Dasas. Pada as we know already means the number of a Rasi, again counted from the Lagna or any other Bhava.

Ravi 6, *Ra* 2, *Va* 4 = 24 inverted, 42, divided by 12, we have the balance of 6, and hence the 6th, the 6th from it and the 6th from it and so on.

१०. पृथक्रमेण तृतीये चतुष्टयादि ॥

SU. 10.—*Pruthakramena thrityeye chatushtayadi.*

If the Dasa Rasi commences in a common sign, then the successive Rasi Dasas will be determined by the Kendra, Pananara and Anoklina Rasis from it.

११. स्वकेन्द्रस्थायाः स्वामिनो नवांशानाम् ॥

SU. 11.—*Swakendrasthadyah swamino navamsanam.*

Those who are in Kendras, Panaparas and Apoklimas from the Karaka become the lords of the Navamsa Dasas.

NOTES

Here we have to take the planets first in Kendras according to their strength, then those who are in Panapara and last those who are in Apoklimas.

१२. पितृचतुष्टयवैषम्बलाश्रयः स्थितः ॥

SU. 12.—*Pitruchatushtayaishambalasrayah sthitah.*

Those Rasis which are in Kendras from Lagna furnish the first Dasa.

NOTES

Suppose there are many, then that sign which becomes strong by the various combinations and aspects explained in the previous sutras, becomes the first Rasi Dasa. The Dasa years are 9 for each of the Rasis.

१३. स तल्लभयोरावर्तते ॥

SU. 13.—*Sa tallabhayoravartate.*

The Karaka will be moving between the Lagna and the 7th.

NOTES

We have to find him from Lagna or the 7th whichever

is stronger, and count backwards or forwards as the Rasi he occupies is even or odd. Then he gives the Dasa years as are counted from Lagna or the 7th, taking the Dasa always by the larger number he obtains. This is the extent of Karaka Dasa in years. For other planets, count the number from them to the Karaka, in the forward or backward reckoning and ascribe such number of years to the planets.

१४. स्वामिबलफलानि च प्राग्वत् ॥

SU. 14.—*Swamibalaphalani cha pragvath.*

The results of all these will be determined, as detailed in the previous sutras, by the examination of the sources of strength and weakness to the planets, to the lords of the Dasas and to the Rasis.

NOTES

Jaimini has given various sources of strength and weakness to the planets in general, to the Rasis or signs and to the lords of the Dasas. He advises his readers to take these into careful consideration and having regard to times, circumstances and places, predict the results, so that they may turn out correct and to the point.

१५. स्थूलादर्शं वैषम्याश्रयो मण्डुकस्त्रिकृटः ॥

SU. 15.—*Sthuladarsa vaishamyasrayo mandukastrikutah.*

As the *Manduka* or frog jumps from place to place, the two systems of Dasas named by Jaimini in the previous sutras, viz., Kendra, Panapara and Apoklima, and the movable, fixed and double

bodied signs, also jump from house to house and hence he calls them Manduka Dasas.

NOTES

As per instructions given in the previous chapters, the Dasas both for planets and Rasis, jump from Kendras to Panaparas and from the latter to Apoklimas. Similarly they jump from Charas to Sthiras and from Sthiras to Dwiswabhavas. They also jump in Shoola Dasas.

१६. निर्याणलाभादि शूलदशा फले ॥

SU. 16.—*Niryanalabhadhi shooladasa phale.*

In predicting results, the 7th from the Niryana-shoola Dasa should be taken into first account.

NOTES

Shoola Dasas are marked as death inflicting. Take the 7th from the most powerful of these Niryana Rasis and begin to make predictions from it. This Niryana-shoola is of many kinds. Rudrashoola, Maheswarashoola and Brahmashoola.

१७. पुरुषे समाः सामान्यतः ॥

SU. 17.—*Purushe samah samanyatah.*

If the *Arambha* or commencing Dasa falls in Purusha Rasi or masculine sign, then the subsequent Rasi Dasas will be counted regularly and each Dasa gets 9 years only.

NOTES

If the commencing Dasa falls in a feminine sign, then the subsequent Dasas have to be counted from the 7th sign

from it. In masculine horoscopes the Arambha Dasa commences from Lagna. In feminine horoscopes it commences from the 7th.

१८. सिद्धा उदुदाये ॥

SU. 18.—*Siddha ududaye.*

Dasas, counted from the constellations at birth, have to be learned and taken from Parasara, Gargi, Vyasa and other well-known writers.

NOTES

Jaimini says he has not given them in his work because they can be learnt from other works and the Dasa periods will be as they are given there. We have 27 constellations and they have to be counted from Krittika.

	Years
Krittika—Ravi Dasa	...
Rohini—Chandra Dasa	...
Mrigasira—Kuja ,,	...
Aridra—Rahu ,,	...
Punarvasu—Guru ,,	...
Pushyami—Sani ,,	...
Aslesha—Budha ,,	...
Makha—Kethu ,,	...
Pubba—Sukra ,,	...

Then from star Uttara repeat the same planetary Dasa with the same number of years. These are called Udu Dasas, from *Udu* meaning a constellation or star. Jaimini has made no reference before to constellations. He mentions them only in this sutra. Thus each planet gets 3 stars, with the same number of years. He uses the word *Siddha* meaning ready from other works well known in the world.

१९. जगतस्थुषोर्ध्वं योगार्द्धे ॥

SU. 19.—*Jagattasthushorardham yogardhe.*

The extent of Yagardhadasa will be half of the two Dasas combined from the Chara and Sthira Rasis.

NOTES

The Yogardhadasa will have to be stronger of the two Rasis, Lagna and the Saptama or the 7th.

२०. स्थूलादर्शवैषम्याश्रयमेतत् ॥

SU. 20.—*Sthuladarsa vaishamyasrayametat.*

Yogardhadasa begins either from Lagna or the 7th house whichever is stronger.

NOTES

The sources of strength and weakness have been clearly explained in the previous pages. *Yogardhadasa* commences from the stronger of the two Lagna and the 7th. If the Rasi which commences the Dasa be odd, then, take the subsequent Dasas in the regular order. If it is even then count the Dasas backwards. *Sthula* = Lagna or 1—*Tha* 7, *la* 3 = 73, reversed 37, divided by 12, we get 1 or Lagna.

२१. कुजादिस्त्रिकूटपदक्रमेण दण्डशा ॥

SU. 21.—*Kujadi strikuta padakramena drigdasa.*

Drigdasas are formed commencing with the 9th from Lagna, according to *trikonarupa pada*.

NOTES

Jaimini now speaks about Drigdasa. Kuja = 9, *Ka* 1, *Ja* 18, reversed 81, divided by 12, we get 9. Take the 3 houses from the Arambha Rasi, or commencing Rasi, viz., 2nd, 5th and 9th from the 2nd, the 4th and the 5th and 9th from the 4th, these three sets of combinations from the Arambha Dasa or the commencing sign form what is technically called *Drigdasa*.

२२ – २३. मातृधर्मयोः सामान्यं विपरीतमोजकूटयोः ॥ यथा सामान्यम् ॥

SU. 22 & 23.—*Matrudharmayoh samanyam vipareethamojakutayoh. Yatha samanyam.*

Those born in even signs will have the results as described in the previous sutras about the *Trikona Dasa*.

NOTES

Matru means 5. Dharma signifies 11. *Ma* 5, *Ta* 6 = 56, reversed it will be 65, divided by 12, we have the remainder 5. *Dha* 9, *Ma* 5 = 95, reversed, we get 59, divided by 12, we have the balance 11 ; counting from 5th and 11th is considered as *samanyam* or ordinary, counting from odd and even signs is called *Vyutkrama* or special or peculiar.

२४. पितृमातृ धर्मप्राण्यादिस्त्रिकोणे ॥

SU. 24.—*Pitrumatru dharmapranyadistrikone.*

Among the Trikonas, the Rasi Dasa commences with the strongest among them.

NOTES

The Trikonas are 1, 5 and 9.

२५. तत्र द्वारबाह्याभ्यां तद्वत् ॥

SU. 25.—*Tatra dwarabahyabhyam tadwat.*

The results which have been ascribed to *Dwara-bhya Rasis* should also be predicted to the *Trikona Dasas*.

NOTES

If the Paka and Bhoga Rasis are aspected or joined by evil planets, the person will suffer from diseases, chains, imprisonments, etc., similar results have to be predicted for *Trikona Dasas* when they have evil aspects and conjunctions. Carefully read my notes on Sutra 3 of pada four, on Paka and Bhoga Rasis and the different views explained by the commentators. *Dwara* and *Bahya* Rasis are Paka and Bhoga Rasis respectively.

२६. धासगैरिकात्पत्नीकरात्कारकैः फलादेशः ॥

SU. 26.—*Dhasagairikatpatneekaratkarakaih phaladesah.*

Results must be predicted from the *Karakas* or lords of events and also from the first, third, seventh and the ninth Rasis.

NOTES

About the person himself, the results must be predicted from the Atmakaraka, from the 7th about elder and younger brothers and sisters, virtue and charities. These are well-known principles in the other works on Astrology.

२७. ताराकाम्से मन्दाद्यो दशेशः ॥

SU. 27.—*Tararkamse mandaadyo dasesah.*

Divide the birth constellation into twelve equal parts corresponding to twelve signs and find out to which division the time of birth corresponds. The lord of the Rasi corresponding to this division becomes the lord of the commencing Dasa.

NOTES

Take the constellation of the day of the birth and divide the whole duration of the star by 12. Find out in which division the ghatika of birth falls from the Lagna. Then count the Dasa from that as per rules already given in the previous sutras. The Dasas here also must be given as 9 years for each Rasi. Here the meaning is not very clear. I understand thus : Janma Lagna falls in some Rasi as a matter of fact. Take the whole duration of the star, and divide it by 12. Then the birth Lagna falls in one of these 12 divisions. The lord of that Rasi becomes the lord of the commencing Dasa. These Dasas have to be counted forwards and backwards in odd and even signs. The sutra may also be interpreted like this : A is born at 14 ghatis after sunrise on the 20th of Kumbha. The balance of Kumbha Rasi at sunrise will be $1\frac{1}{2}$ ghatis. I am only giving a rough example.

Kumbha is $1\frac{1}{2}$ ghatis.

Meena and Mesha run for 8 ghatis. This makes $9\frac{1}{2}$ ghatis. Add Vrishabha $4\frac{1}{2}$ ghatis. Thus 14 ghatis will conclude Vrishabha and the person is born in the end of Vrishabha. Say the full extent of the star Bharani is 60 ghatis on that day after sunrise. Divided by 12, we get for each part 5 ghatis. Janmakala ghatis fall in the 3rd division and the 3rd

Rasi from Lagna, viz.. Kataka may be taken as the commencing Rasi Dasa. This is taken with reference to Chandra and hence called Chandra Dasa. I am very diffident about this explanation.

२८. तस्मिन्नुच्चे नीचे वा श्रीमन्तः ॥

SU. 28.—*Tasminnuchhe neeche va shreemantah.*

If, in the example given in the above sutra, the lord of the Rasi Dasa is in exaltation or debilitation, the person becomes wealthy and influential.

२९. स्वमित्रभे किंचित् ॥

SU. 29.—*Swamitrabhe kinchit.*

If, in such a Lagna, its lord occupies a friendly sign, the wealth will be moderate.

३०. दुगतोपरथा ॥

SU. 30.—*Dugathoaparatha.*

If the lord of Lagna above mentioned is not as stated previously, the person becomes poor and wretched.

NOTES

This will be when he is debilitated, combined or aspected by malefics and is found in unfriendly houses.

३१. स्ववैषम्ये यथास्वं क्रमव्युलक्ष्मौ ॥

SU. 31.—*Swavaishamye yathaswam kramavyuth-kramau.*

If the Karaka occupies the odd sign, then proceed for the subsequent Dasas in the regular

way, but when he is in an even sign, then go backwards for the Rasi Dasas.

NOTES

He has repeated this idea already in several sutras and I suppose he wants to emphasize the principal point which differs from other astrological principles.

३२. सौम्ये विपरीतम् ॥

SU. 32.—*Saumye vipareetam.*

If the Karaka Rasi falls in even signs, then count backwards.

NOTES

This is just opposed to the above sutra, where he refers to the planet and here he refers to the Rasi.

३३. तत्त्वानावपि वेदितव्यमित्येके आचार्य वदन्ति ॥

SU. 33.—*Thatatsanavapi veditavyamityeke acharya vadanti.*

Some Acharyas say that all the results which have been ascribed to planets and signs in the previous sutras may also be predicted with reference to Sani and his position.

NOTES

If this sutra is of Jaimini, it speaks eloquently to some facts. Previous to Jaimini, Maharishis existed and wrote works on astrology and expounded principles, with some of which Jaimini is not in agreement. Jaimini was a contemporary of Vedavyasa and hence he lived more than 5,000

years ago. This proves the great antiquity of sutras and also about Indian Astrology including astronomy and other kindred sciences. Crooked theories, ascribing to Indian sciences centuries after A.D., may safely be lodged in the perverted brains of their authors.

३४. अन्तर्भुक्त्यंशयोरेतत् ॥

SU. 34.—*Anturbhuktiyamsayoretat.*

These details above mentioned in the various sutras should also be ascribed to the Antardasas or sub-periods among the major Dasas in the forward and backward countings.

३५. शुभा दशा शुभयुते धाम्युच्चे वा ॥

SU. 35.—*Shubha dasa shubhayute dhamnyuchhe va.*

If the Rasi has beneficial aspects and conjunctions, or if its lord has similar sources of strength or is exalted, then all the results will be beneficial.

NOTES

The person will prosper in every way during the portion of such Rasis of lords. But otherwise he will suffer.

b. **३६. अन्यथास्न्यथा ॥**

SU. 36.—*Anyathanyatha.*

When the above conditions are not present, the *kram*, its will be quite the contrary.

If

NOTES

proc When Rasis are evil, when they have evil aspects or

conjunctions, when debilitated planets occupy the Rasis or when their lords are debilitated, the beneficial results will be absent, and malicious results will trouble the person.

३७. सिद्धमन्यत् ॥

SU. 37.—*Siddhamanyat.*

Jaimini says that all the principles explained in this work are truth propounded in other works and therefore they hold good in all calculations and predictions.

End of Fourth Pada of Second Adhyaya.



SHORT SKETCH* OF THE LIFE OF B. SURYANARAIN RAO

It is but right, that my history should find a place in my translations and books. I belong to the Mulakanadu sect of the Andhra Community of Brahmins, and have the Gotra of the Venerable Vasista, the revered family Guru of Sri Rama and the Solar line of monarchs. Vasista, Parasara, Vyasa and Suka are my first progenitors. My grandfather was a military officer under Hyder and Tippu and changed the career to civil in his later life. Venkataramaniah, my grandfather, was born in 1747 and died in 1828. He lost his first wife Narasamma in his 59th year and married my grandmother Naranamma of Hegganahalli in his 60th year and got 7 children from her—two daughters and five sons of whom my father Gopala Rao was the 3rd son. My father was born on Friday 17th July 1816, the 10th Lunar day of the dark half of the month Ashadha in the Cyclic year Dhatu at 15 ghati after sunrise under the constellation Bharani with the period of Venus and he was only 12 years old when his father died. My father was of slender build, energetic, strong and extremely active in work, qualities which I have inherited to a large extent. My mother Rukminamma, the daughter of Palamanda Subba Rao Pantulu, was an intelligent, handsome and quiet going lady and died in her 39th year, when I was about 13 years old. My father

* This sketch was written by Professor Rao in 1933 and it is published without any alterations.

could speak and read about ten languages, and filled various posts in the Ganjam District, Northern Circars, and finally became Manager or Dewan of Parlakimidi or Chinnakimidi Zamindari as it is called now. He was an expert in Mantrasastras, and highly religious and obliging. He would never flinch from doing an obligation and brought me up with great love and care. The following is his horoscope. His

	Moon	Rahu	Budha
Sani			Sukra Ravi
RASI			
Kethu		Lagna Guru	Kuja

tapobala was so great that with a blade of grass he was able to stop about 1,000 cattle and about 30 or 35 cow-herds under the Maha Astra of Sanmohana. All the cattle and men lost their consciousness, and after an hour of trial they began to move as if nothing had happened, when my father threw away the blade of grass. Mark the positions of planets in all the Kendras. In addition to his onerous duties, he completed the gigantic task of finishing with his own hand, one crore and twenty-five lacs of Sri Ramanamas. and concluded the religious rites connected with them four months before his death. Guru in Lagna and Sukra and Ravi in the 10th made him a wonderful man in Mantra-

sastras and he used to perform miracles when he liked. He died in his 76th year on the morning of the 27th August 1891, and was therefore 75 years and 40 days old according to English calculations.

My mother had some abortions and the advice of a sadhu in Chicacole, after the performance of severe remedies he had four daughters and two sons, myself being the younger son. My elder brother Jagannatha Row entered the Mysore service and retired as an Amildar or Tahsildar and died in December 1915. I was born on Tuesday, Ratha-saptami in Magha of the Cyclic year Rakshasa, on 12th February 1856, at about 14 ghati after sunrise or midnoon at Chicacole in the Ganjam District and the following is my horoscope.

	Chandra Rahu	Lagna	Sani		Lagna Guru	Rahu	
Ravi Budha Guru	RASI Diagram			..	NAVAMSA Diagram		
Sukra		Kuja Kethu		Budha	Kethu	Ravi Sukra Sani Kuja	Chan- dra

After my birth my father wanted to give me the name of his father Venkataramiah, but it appears, on the fourth day I became seriously ill and in the night God Surya or the Sun appeared to my father in a dream and ordered my father to name me as Suryanaraina, as I was born at midnoon on the

Rathasaptami, a day held sacred to the Sun and the Moon all over India. About 4 miles from Chicacole there is a village called Arasavalli, where there is a complete temple to the Sun God and which is considered a sacred shrine by the neighbouring people. My father most gladly accepted the altered name and to his surprise and that of my good mother, I was alright on the 5th day of my birth. My father was called Gopala Row. He completed 125 lacs of Ramanamas with his own hand and died on Gokulashtami held sacred to Sri Krishna and my mother was called Rukmini, the name of the sacred wife of Krishna. At 12 o'clock in the noon, the Sun is most powerful and the time goes under the special name of Abhijin Muhurtha, and *Abhijit Sarva Dashaghnam* or that noon time which cuts and cures all evil influences. A notable incident occurred to me in my 5th year, which has influenced all my life to a considerable extent. My first Aksharabhyasa or beginning of education began in my 5th year at Parlakimidi where my father was Dewan to the Raja.

On that memorable night, I slept with my father, and had a wonderful dream. I was taken to Suryaloka to the presence of the glorious Sun, and made to sit on his lap. His spouse Chayadevi gave me *Payasam* (wheat preparation with milk and sugar) and some fruits and made me eat them. After showing great love and kindness Surya put his hands on my head, patted me on my back and pronounced the blessing, that I would live long, have many children, become a learned and great man, would write many books and become an author, events which have been most wonderfully verified. I am now in my *77th year, with a brain as clear and vigorous as it was when I was 30 or 35 years, and I have completed 67

*This was written in 1933 A.D.—Editor.

books on various subjects, including my *History of Vijayanagar* or *The Never-To-Be-Forgotten Empire*. I awoke and related my dream to my father, who had already anticipated some idea of my future greatness.

In my boyish days I was extremely intelligent, and possessed an admirable memory, coupled with a strong and piercing intellect. But as it often happens with intelligent boys, I was irregular in attendance at school, careless of my studies, fond of running, jumping and other athletic exercises, and was mischievous to a considerable extent. All the while I felt I would become a great man and a scholar, and even challenged my teachers with this idea when they found fault with my irregular attendance and want of attention to my lessons. While I was in the Senior B.A. class, in the Central College at Bangalore, Mr. J. Cook, M.A., Principal, rebuked me for want of attention to studies and for not copying notes, which he gave us copiously. I was ready with my impudent answer. I observed in a determined tone that copying notes forms the part of dull headed students, and superficial teachers and that bright students, like myself, need no such process. He remarked that he was a student and amanuensis of Dr. Bain of Psychological fame and that I should obey him. I told him that I would become a greater man, than both of them, with the result that I was turned out of the class for a day. Mr. Cook was a generous Scotch gentleman. He sent for me next day and questioned me whether my behaviour was right.

I replied that his treatment of students should be different as the intelligent and spirited could not bear calmly remarks which dull boys consider as their inheritance. Both being frank the reconciliation was quick and smooth. When

I met him 20 years after publishing some of my works, specially *the History of Vijayanagar* or *The Never-To-Be Forgotten Empire*, he had the nobility to address me as a greater man than himself, while I modestly acknowledged his valuable instructions as the basis for all my scholarship in English and physical Sciences. I was intended to take up the legal line and finished my legal studies, and practised for about 9 years as a Lawyer in Bellary. I kept up a decent establishment, and my house was open to all classes of professional experts, the musicians, the Veena-men, the learned pandits, the religious yogis, the vedāntists, the jugglers, buffoons and other artistes would flock to my place.

My astrological instincts were stirred up by Thogaray Ramasastry at Bangalore while I was in the F.A. class. I picked up my knowledge in this science by reading books on this subject. I had no high opinion for English astrological publications and never cared to read them. There is neither depth nor inquiry, nor research in them. My first work on astrology appeared in a dialect form, English and Kannada, in 1882. My collegiate studies gave me no leisure for progress in my astrological researches and my *Astrological Self Instructor* first appeared in 1892, the second, in 1898, and the 3rd in 1900, the interval being taken up by my legal practice. Fourth, fifth, sixth and seventh followed at longer intervals. An Oriya astrologer, in Parlakimidi by name Brahma, soon after my birth, foretold my future greatness. I feel I am under the direct grace of the glorious Sun at every important turn in my life, and his presence in the 10th house from my Lagna, and 11th from Chandra, with Budha and Guru has inspired me to hold the view that I am destined

to become a great man and write valuable works, on a variety of interesting and instructive subjects.

I first married my maternal uncle's daughter by name Bhagiratamma and she bore ten children, of whom five died and *five are living. My father-in-law Palamonda Punchanatha Row an Assistant Commissioner in the Mysore Service, earned a very good name as an officer. He died 21 years ago. After the death of my first wife in 1903, I married again Subbamma, daughter of Venkatramasastry. She bore 5 children, two of whom died soon after birth. I have now two daughters and one son by her. I have now 21 grandchildren and one great grandchild. I have built a spacious bungalow at the side of a village named Hunsamarana-halli on the Nandi Road, 12 miles due north of Bangalore. It contains 3 acres of compound, planted with varieties of fruit and flower trees. I have kept up a decent establishment with ten servants, and am leading a quiet, honorable and religious life. My birthdays are celebrated on a grand scale, and I am visited by all classes, creeds and nationalities of people from all parts of the world and my home is open to my friends and relations. My eldest son Nanjunda Row helps me in my publication business. My second son B. Lakshminarayana Row, B.A., is a Graduate of Philosophy and Logic and is an Inspector of Schools in the Mysore Service. My third son, Somasekhara Row, was adopted by my late brother. My fourth son Chandrasekhara Row, aged 13 years, is studying here. My grandson, B. V. Raman, has been trained by me and he is helping me in the editing of THE ASTROLOGICAL MAGAZINE and other books. Three daughters are married and happily settled in life. I have one

*Now only one is living.

little daughter aged 11, to marry yet. God has been graciously pleased to keep me above want and in comparatively good health for my advanced age.

Though my earnings have been great, my expenses have not been small. I possess generous instincts and always take delight in helping others when my aid is needed. I am an admirer of all talents in any form in any man and my company is pleasant and instructive. I may be called a jolly hearted fellow, as I never take miseries in a miserable light. I possess fluent powers of speech and writing in almost equal degrees and this rare gift I attribute to the special grace of the Goddess of learning Saraswathi. I always pray to Her devoutly and get my promptings through Her Divine Grace. My familiarity with Western and Eastern Sciences gives me great advantage to lead the people wherever I may be. I am a great lover of music and other fine arts, and my residence is generally kept in a fashionable manner. I have had audiences with Viceroys, Governors and Maharajas and all of them were pleased with my behaviour, spirit of independence and capacity in conversation and arguments. I have had suitable khillats and presents from many Maharajas and aristocrats and the National and individual predictions, I made about wars, famines, deaths of royal personages, plagues, epidemics and other phenomena have been remarkably fulfilled and these facts are well known to the public, who are in touch with my works. I predicted about the great Anglo-German War, and the nations who would be involved in its deadly folds, six months before the war, in my March Magazine for 1914, and said, that the war would begin in August of that year. My lectures, conversations and works have been highly appreciated by the cultured

public. I have been leading a religious life, in this age of false allurements, of false civilisation and of false professions and have felt strongly in my innermost heart that God protects all those, who entirely, sincerely and honestly place their faith and confidence in Him. My own independent life is a great illustration of that principle, which lays down complete devotion to God and honest and sincere life under His gracious and omnipotent guidance should be the highest ideal for human efforts. May He shower His choicest Blessings on all and make the world happy, cheerful and peaceful, have been my earnest daily prayers to the Almighty. The aphorism, so beautifully and aptly ordained on every holy Brahmin after his Pujas are over, deserves to be reproduced here for the benefit of my readers ; "Swasti Prajabhyah Paripalayamntam Nyayena Margena Maheem Mahisah ; Gobrahmanebhyassubhamastu Nityam, Lokassamastah Sukhino Bhavantu ; Kaley Varshantu Parjanyah Prithvisasyasalinee ; Desoyam Kshobharahitaah Brahmanuh Santu Nirbhayaha ; Aputrah Putrinah Santu Putrinassantu Poutrinah ; Adaanah Sadhanassantu Jeevanti Saradassatam." Liberally translated the verse means—let all the people live in happiness, let the rulers be just and sympathetic in their rule, let the milky cows and Brahmins be blessed everyday, let all the worlds enjoy perfect happiness, let seasonal rains enrich the lands, let earth be productive, let the countries enjoy freedom from epidemics, let Brahmins attend to their prayers without any fear from evil minded people, let those who have no children beget children, let those who have no grandchildren be blessed with grandchildren, let those who have no money, get money and let all people live till they are one hundred years old. This is a prayer, as tolerant, as honest, as

broad-minded and as sympathetic as possible and when really good men send these prayers constantly to God with faith and devotion they will never go in vain.

THE END

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